

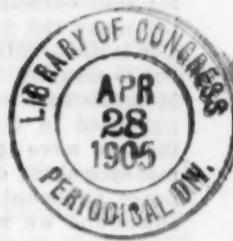
Zion's Herald

WEDNESDAY, APRIL 26, 1905

THE SUPERANNUATE

W. W. BAYS, SR.

(Scene: In an early pioneer Conference.)



I

The furrows were deep on his forehead,
His temples were snowy all o'er ;
His body was bowed and was trembling,
And his voice was music no more.
But the fane of his heart was still lighted,
The flames on whose altar leaped high,
As he tremblingly said to the Bishop :
" I'm seeking a place where to die.

II

" These muscles were iron, once, Bishop,
These sinews were sinews of steel,
Nor rusted — but worn out in warfare,
Aye, worn for humanity's weal !
This voice, now dwarfed to a whisper,
A trumpet once wakened the sky,
So loudly it called to repentance —
But soon its faint lisps must die.

III

" The lost ones of Israel, Bishop,
I've sought on the mountains afar ;
In deserts I've hungered and thirsted,
And slept 'neath the eye of the star.
And many poor wand'lers I've rescued —
Some living, some jewels on high —
As stars in my crown of rejoicing,
Await me wherever I die.

IV

" I've heard in the armies of Israel,
Dear Bishop, the peans of praise,
When the sabre, red-hot, of the Spirit
Filled squadrons of hell with amaze.
And the songs of the rescued, so grateful,
Tranced earth and the listening sky ;
Whose echoes I'm hearing yet, Bishop,
And will till the moment I die.

IX

" What echoes in ether are whirring,
And nearer and nearer they come !
The chariot of Israel I'm hearing —
And horsemen — to hurry me home !
Past suns, and the stars, and the ether,
Through azure, still climbing on high,
I'll enter the home of my Father,
The mansions where none ever die."

V

" I've long borne the burden, dear Bishop,
I entered the army of eld,
And the Anaks of error, proud, vaunting,
My falchion a thousand times felled.
The world, and the flesh, and the devil,
And subtleties all I did try
With the edge of the sword of the Spirit ;
But now I must seek where to die.

VI

" And, Bishop, my weapons of warfare
I 'queath to the valor of youth,
And beg them my sword ne'er to tarnish,
Nor sully the banner of truth.
For the faith to the saints once delivered,
Oh, let them contend, as did I,
Nor pander to ears that are itching,
When I in so ne covert shall die.

VII

" My comrades are done with the darkness ;
I sit in the shadows they trod ;
But the shade is the product of sunshine ;
The sun is the symbol of God !
Like Moses on Pisgah, I'm gazing,
The hill-tops of Canaan I spy,
And they constantly beckon me over,
While seeking a place where to die.

VIII

" Ye mansions eternal in heaven,
With doorways and windows ablaze !
O city of deathless foundations !
Ye wait me — ye fill me with praise !
Ajar see the portals of splendor.
Behold ! through the opening sky.
And the armies of angels invite me ;
The chariot will come when I die.

The Field Secretary's Corner

IN entering upon the duties of my new office, I congratulate myself upon a constituency of over 800 pastors and 140,000 readers in New England, all of whom love the old HERALD, and who are all interested in everything that pertains to its welfare. I am depending upon all these for that earnest co-operation that alone will make the work a success. My mission is not to edit nor to publish a paper, but to magnify before our New England Methodists the fact that ZION'S HERALD is published in their interests, and to urge them to more loyal support. It is not a money-making concern; it is a Methodist paper, published by Methodists, for Methodists, and we want the hearty support of every Methodist in New England.

We do not come before you as a suppliant for charity. We give full value for every dollar in the choicest reading matter from the pens of the most scholarly and progressive writers of our own and other denominations; the freshest, most pertinent and interesting news from our local churches, together with a comprehensive summary of the progress and movement of the great religious and scientific currents of the day. We have a Family department, which furnishes bright and interesting reading for the older and younger members of the family. We have a Sunday-school department, which is helpful in the preparation of the lesson. Our "Thoughts for the Thoughtful" are full of comfort and joy to many a weary soul. Our Church News is of interest to every Methodist who wishes to keep in touch with the churches and pastors of New England. ZION'S HERALD is the most reliable and most helpful, the cleanest and best paper to have in the home, and we want you all to know it.

You have doubtless heard all this before, for your pastor is our agent, and the pastors of New England have always been loyal to the HERALD; but in a more personal and direct way we now propose to reach the very heart of our constituency, and as Field Agent it will be my privilege in the next few months to visit the churches and present the paper's interests.

Pastor's Assistant

We want to make the paper a "Pastor's Assistant" in the truest sense, and, rather than to increase his burden, to lighten it by preparing the people for his more direct preaching. My time and services will, therefore, be at your command. ZION'S HERALD stands for active, positive, aggressive evangelism, and the Field Agent will be glad to help any pastor or church in any effort looking toward that end. From week to week we propose to use this column to relate some of our experiences and tell you of our

Religious Weeklies

REV. CHARLES N. WILDER, D. D.

From *Interior* of March 30.

IHAVE always attached a high value to the religious newspaper, and have urged my parishioners to be subscribers and careful readers of the paper best representing their denomination. But only during recent months have I realized how much such a paper is worth.

Separated from my home and the work of a lifetime, compelled to rest, I have carefully read each week three of the leading religious papers of the country, and have had access to a fourth. These papers repre-

wanderings as we shall travel, and cross and recross the paths of the fathers who have made Methodism what it is.

Starting Out

Our first presentation was at St. Paul's, Lynn, where our old friend and pastor, Rev. Charles Tilton, now serves with such marked efficiency. Here we found hearty response at a dainty missionary tea, given by the ladies of the W. F. M. S., who were celebrating the conclusion of a membership contest which had more than doubled their membership. After the supper was over, we were given an opportunity to present the paper, and seven new names were secured without difficulty.

On Conference Sunday, First Church, Dorchester, and the new church at West Roxbury, where Rev. J. F. Chase has labored so well, were visited. The latter church is a gem, and the people are most appreciative of their energetic young pastor. Several new names were added in each of these places.

At the New Hampshire Conference, which met in Claremont, N. H., we had the pleasure of meeting again many of the brethren beloved, whom we had known in earlier days, when a young man in that Conference. It was an enjoyable session. Under the gentle persuasion of our resident Bishop, Daniel A. Goodsell, the brethren were safely steered through the maze of intricate questions that came up, and everything went smoothly. One very pleasant feature was the banquet given in honor of the veterans of the Conference. There were present as the guests of honor, Bishop D. A. Goodsell, Josiah Hooper, D. J. Smith, Irad Taggart, E. R. Wilkins, Charles U. Dunning, J. W. Adams. Dr. C. D. Hills was the toastmaster, and after some very pleasant remarks by the Bishop, the company listened to the reminiscences of their early ministry by these beloved brethren who have made New Hampshire Methodism what it is. The company was alternately moved to laughter and tears as they spoke of the trials and blessings of the itinerancy in the early days.

The HERALD was cordially commended by the brethren of this Conference, and many invitations were received for a visit later on.

From Claremont we sped southward to Pawtucket, R. I., where we had the pleasure of meeting the good people of First Church, who enjoy the ministry of Rev. T. E. Chandler. Here in the home of Mr. Geo. Broadbent we find a hearty welcome, spending a pleasant Sunday and preaching before good congregations both morning and evening, and securing several subscriptions.

F. H. MORGAN,

36 Bromfield Street, Boston.

sent the Presbyterian, Congregational and Methodist Churches, and, I may well add, the whole world beside. Each paper is a fine specimen of sanctified business enterprise.

The last ten years have revolutionized the religious newspaper, at least in America. The form in which it is issued is most attractive. Our leading magazines hardly excel it for beauty and convenience. The last three issues of my papers lie before me and a sight of their corners whets the appetite to get at their contents. The editorial work is of a high order. The news, religious and secular, is up-to-date; all that which one needs most to know to keep up with the great procession of life in the

world, is succinctly, clearly stated. I read one of the great New York dailies, but I depend upon the compendium of news in my religious newspapers for that which is worth remembering of the great movements, social, political, military, literary, as well as religious, in the world.

Beyond this ground common to both secular and religious journalism, I am absolutely dependent on the religious paper for accurate knowledge of religious movements. Only in a meagre and distorted form do any of our secular papers tell us anything of Christ's kingdom in the world. The field here is left to the religious newspaper, and never before has this field been so well occupied as today. The world which is being subdued for Christ, the workmen and the work they are doing, are placed before me on the pages of my religious newspaper with marvelous fullness and clearness. In no other way is my interest in the kingdom of Christ and my love for the King more certainly aroused and held at high-water mark. I read of the work being done in all lands and of results accomplished, and my faith in the ultimate triumph of Christianity is held unwavering.

The purely devotional reading that these papers bring to me each week is of great value, helping, next to the Holy Scriptures, to keep alive the work of grace begun in the heart. It comes from the most gifted and successful workers in the Master's vineyard. The best religious thinking of the world is put before me, and it is as fresh and invigorating as the breezes from the Adirondacks, which never fail to put new life into the body. The best fiction of the day these papers bring to me. There is choice reading for the family. The children are eager for their page in the paper. The engraver's art appears at its very best. The illustrations are not caricatures, but pure and helpful.

The religious newspaper of today in every issue is demonstrating the fact that it has a place and a great mission among men. It ought to have a place in every family in Christendom.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Tibetan Curios for Public Museums

A LARGE number of Tibetan curios, collected during the recent expedition for the Government of India, have been arranged at the Indian Museum, Calcutta, previous to their distribution to various museums in India and Great Britain. Buddhistic books, manuscripts and pictures form the most important part of the collection, many of the characters being beautifully written in gold characters on black leaves manufactured from the bark of a Himalayan shrub. The wooden covers of most of the books are carved so as to represent scenes from the life of Buddha. A commentary on the sacred writings extends through 225 volumes, and there are many manuals of worship. Some books on Tibetan vocal music show the method of musical notation employed by the Tibetans — a succession of short wavy lines which rise and fall to indicate the various modulations of the voice, the words of the songs being written under the music. Among the pictures are six very old portraits of Buddha and his sixteen disciples, which were obtained with some difficulty from Dantze. Lamas' robes and numbers of images and miscellaneous articles add to the interest of the collection.

Patriots' Day Observed

PATRIOTS' DAY was observed, on April 19, with fitting ceremonies at various places of historic interest in and around Boston, while patriotic meetings all over the State marked the 130th anniversary of the fight at Concord. The principal military display at Concord was in the neighborhood of the old 1775 battle-ground. Although neither Lexington nor Arlington held formal celebrations of the anniversary, the local drum corps of each town marched at sunrise over that part of the Paul Revere route which was within town limits. The Massachusetts Society of the Sons of the American Revolution observed the day by holding its annual meeting in the Old South Meeting-house, and there discussing plans for the promotion of the spirit of patriotism. At its annual dinner General Miles addressed

the Society on national struggles after liberty, and an interesting poem on the siege of Boston, written in 1776, and never before made public, was read. The Daughters of the Revolution held interesting meetings in various places, and the day was also marked by a number of regimental reunions.

Cloth Made from Wood

THE success which has attended the manufacture, in Germany, Spain and Holland, of textile goods from wood, will probably result in the extension of these products into France and other countries. The process consists in making the wood pulp pass directly through a metallic plate with a number of slits, resulting in the formation of thin ribbons, which pass from the slotted plate to a machine which twists them, transforming them into very regular threads of any desired size. The wood fibre threads thus produced go by the names of xyloline, silvaline and licella, and they are classified by number like other threads in use. Mixed with hemp threads they have been used to make towels. These mixed fabrics are said readily to admit of washing, dyeing and printing. The wood pulp thread, which grows weak when wet, regains its resistance when dried.

Senator Orville H. Platt Dead

ORVILLE H. PLATT, United States Senator, who died at Washington, Conn., April 21, was one of the most remarkable and useful men in national politics. He was born in 1827, and was admitted to the bar in 1849. After a period of service in the Connecticut Legislature he was elected to the U. S. Senate to succeed the late William H. Barnum. Physically he was an impressive figure, in features reminding his friends of Abraham Lincoln, and with much of Lincoln's directness of manner and simplicity of bearing. President Roosevelt counted Senator Platt as one of his principal advisers, and admired him for his frankness in political dealings. A stanch Republican, the late Senator was for years a close student of the tariff. His chief public service perhaps was in framing the bill which started Cuba on a career of national expansion. He had a thorough understanding of Congressional methods, and was the ablest advocate of the "inherent right" idea, in support of the course of the Administration in taking the Philippines. The utterances of the two great New England Senators, Platt and Hoar, on the constitutional rights of the United States in acquiring and governing new territory, form the most valuable and lasting literature of the Senate on this question. Despite his age, Senator

Platt's intellectual abilities were unimpaired up to the time of his death, and he maintained to the last his keen interest in public affairs.

Mount Shasta in Eruption

MOUNT SHASTA, known to the Indians as "the finger of the great God," is in eruption. This is a perennial affair with the old peak, due to certain weaknesses of its base. The quaint town of Siskiyou is mud-marked, owing to earthquakes and base eruptions from the peak itself. Shasta is one of the active volcanoes of the Pacific Coast that is always trembling, shaking, and threatening, but which does not yet seem ready to explode. According to the United States Geological Survey the last time Shasta blew its head off, so to speak, was eight hundred years ago. It is a volcanic cone rising to a height of 14,380 feet. About 1,400 feet below its crest is a crater three-fourths of a mile in diameter and 2,400 feet deep, so far as the depth has ever been sounded. Hot-water springs, mud springs, and "ooze" springs abound around the base of the mountain, and the general character of the surrounding soil is shakily. Geologically the volcano is a part of the crater system of the west Central American and Mexican Coast, the Gulf of California coast line, and all the north region from Mount Hood to Shinsholdin in Alaska. It is thought by some geologists that Shasta is the key to this volcanic line.

Death of M. Paul Lessar

PAUL LESSAR, Russian Minister to China, died, April 20, at Pekin. He was generally regarded as one of Russia's foremost experts in Asiatic affairs. He was virtually a self-made man. Born of an old Montenegrin family some fifty-five years ago, he migrated at an early age into Russia, and rose to be an engineer on a railroad. He was afterward engaged with Skobelev in laying out the Transcaspian and other strategic roads in Asia, in this way gaining a practical acquaintance with Asiatic affairs that made him the valuable servant of three Czars. He later served as the right-hand man of Komaroff in taking possession of Turkistan. In two years he rode on horseback six thousand miles, and was foremost in pushing the Russian frontier to the gates of Herat. When the great dispute arose between Great Britain and Russia over the Afghan boundary, M. Lessar proceeded to London, and, it is said, practically hypnotized the Gladstone Government into making its sweeping surrender to Russia. He was, therefore, regarded as the principal author of the treaty of July, 1887, which was epoch-making in the history of Anglo-Russian relations in Central Asia. While in London M. Lessar be-

came an intimate friend of Mr. Hay. In 1901 he was appointed Russian Minister to Pekin, where he achieved remarkable successes for his Government.

Use of Loblolly Pine

THE uses of loblolly pine as a substitute for the "short leaf" and "long leaf" varieties are described in a recent publication of the Department of Agriculture, which states that while the wood of the loblolly species is not naturally durable, by preservative treatment it can be made to resist decay for a number of years, and its employment for various purposes would certainly effect economy in the more valuable pines. In Texas alone there are 2,880,000 acres of loblolly pine, while in other sections of the South it is found in more limited areas. The loblolly is said to be adapted to a wider range of soils than any other pine in east Texas. The Department of Agriculture is making a point to advertise the commercial value of this growth of pine in order to preserve from indiscriminate waste the more valuable varieties.

New York Children's Court

THE civic conditions in New York three years ago were breeding criminals more rapidly than at any other time in the history of the city. Formerly all children charged with any offense were taken to the police courts. The old system made no headway against crime, because it did not operate effectively against the source, and lacked the requisite machinery for dealing therewith, while sympathetic leniency was too prevalent. The Children's Court was instituted in 1902 to remedy this state of things. It is exerting a wide influence for good. The quickness with which conviction follows the commission of an offence is considered to be one of the court's most valuable assets. The justice presiding is both judge and jury. There is a total suppression of sympathy or sentiment during a trial. The time for pity on the part of the justice is considered to come when he pronounces the defendant guilty. One of the leading features of the Court is the probation system. During the year 1904 out of 1,098 paroles only 170, or 15½ per cent, were subsequently committed, which shows satisfactory results of 84½ per cent. The Court exists not primarily for punishment, but for municipal and communal salvage, and has already abundantly proved its value in that line.

Rojestvensky Goes North

ADMIRAL ROJESTVENSKY, who is said to be ill, is, according to the latest reports, proceeding north with his main squadron, consisting of fifty-two ships, having left Kamranh Bay on April 22. Sixteen vessels, including the hospital ship "Orela" and a number of transports, remained at Kamranh Bay, off which point heavy cannonading was heard on the evening of April 22. It is generally believed that Admiral Rojestvensky, whose squadron has now passed into the fog of obscurity and conjecture, will exert himself to effect a juncture with Admiral Nebogatoff's squadron before fight-

ing a decisive battle with the Japanese. It is probable that Rojestvensky will not again embarrass France by making a long stay in the waters of Cochin-China. He may delay his course toward Admiral Togo by running into Chinese waters about the island of Hainan, although Chinese neutrality might be considered rather a weak shield to protect the Russians in the use of any Chinese territorial waters. It is rumored that a number of Japanese warships are cruising off Luzon in order to warn Admiral Togo of any attempt on the part of the Russian Admiral to pass into the Pacific. The execution of Field-Marshal Oyama's plans in Manchuria is delayed, pending the decision of the question of sea-supremacy, as it would be too risky for the Japanese forces to undertake serious operations while the outcome of the sea fight is in the balance.

Report of the Life-Saving Service

ACCORDING to the report of the Life-Saving Service for the year ending June 30, 1904, just issued, 359 vessels suffered disaster during that period within the scope of the operations of the life savers. Of the 2,525 persons on board these vessels all except 21 were saved; 659 shipwrecked persons were succored at the stations, to whom in the aggregate 1,811 days' relief was furnished. The number of disasters involving the total loss of vessels was 50. Among smaller boats 411 casualties were reported, involving 803 persons, of whom but 13 perished. In addition to the persons rescued from vessels 103 were delivered from various perilous positions. Four new stations begun in 1903 were completed during the year, and three new stations were established. The net expenditures made for the Life-Saving Service amounted to a little more than \$1,766,440. Nineteen gold medals and eight silver medals were awarded for specially trying work performed by members of the Service and by others.

Coal Mining in the United States

THE special report of the United States Census on mines and quarries presents a remarkable exhibit with regard to coal mining. In the year 1902, covered by this report, there were mined in the United States over 300,000,000 tons of coal, or a little less than four tons for each inhabitant. During the same year 254,000,000 tons were mined in Great Britain, 166,000,000 tons in Germany, and in all other countries of the world 163,000,000 tons; that is to say, more than a third of the entire production of the world was mined in this country, while in 1880 only 20 per cent. of the world's coal product came from the United States. This gain has been chiefly in bituminous coal. In 1850, 64 per cent. of the coal mined in the United States was anthracite, and 36 per cent. bituminous coal. In 1902, 14 per cent. was anthracite and 86 per cent. bituminous. Part of this reduction in anthracite, however, may have been due to the fact that the census report was taken during the year of the great coal strike in Pennsylvania. In 1850 each employee in a mine in this country produced on the average

an output equivalent to 426 tons, while in 1902 the average output per miner was 565 tons. In 1902 there were in round numbers 350,000 men employed as miners, who earned as wages \$220,000,000. The employment of improved labor devices accounts for the low cost at which coal is produced in the United States.

Prosperity in England

THE prophets of pessimism in England have been somewhat disappointed by the favorable showing made by the Chancellor of the Exchequer, Austen Chamberlain, on "Budget Day," in the House of Commons. Mr. Chamberlain was able to announce that the revenue of the year just closed exceeded his estimate by nearly \$15,000,000, indicating that the trade of the country has turned the corner. Although the year 1904 began badly a bountiful cotton crop revived the Lancashire industries, ship building showed signs of recovery, and the iron and steel industries have slightly improved. The consumption of beer and spirits was less in 1904 than in any of the preceding fifteen years. The duties on tea also fell short of the estimates. It was significant that the Chancellor of the Exchequer admitted in Parliament that the habits of the English people are changing, a fact which must be taken into account in considering the financial situation. The majority of the people, he said, are finding other employment for the money which formerly they were accustomed to spend in public houses. This admission, from so important an official Briton, will greatly strengthen the temperance cause.

Chimpanzee Psychologically Analyzed

AN educated chimpanzee recently appeared before a meeting of a Psychological Society in Germany, and became the subject of a lecture by a learned professor, who gave the ape a good character. The chimpanzee is described as having good manners, as being of a friendly disposition, and as manifesting symptoms of what would be called in human beings a loving nature. He has no objection to the vicinity of dogs, cats or snakes, but is afraid of horses. Like most apes he delights in children, but evinces an abhorrence of dolls, of which he can make nothing, and retires vanquished from their presence. If the ape is tickled he sometimes shrieks with laughter. When punished, he acts like a child, holding his hands before his face. If discovered at anything which he is forbidden to do he assumes hypocritically an innocent demeanor, which is quite human. He is restless, and cannot sit long in one position. With an excellent memory he is yet incapable of expressing his wants either by gestures or sounds. He cannot be taught to whistle, nor does he understand human speech. All he can comprehend is the tone of a voice, or the rhythm of words, and he cannot be taught to reckon. Although with the limited intellectual powers at his disposal he can comprehend numerous complicated actions, it is evident that psychologically his abilities are separated from those of human beings by a wide gulf.

POETS OF CHARACTER

"**B**E ye doers of the word," James wrote to his readers in his epistle. Tranliterately the predicate nominative, and you have the English word "poet." "Become poets of the Christian character" does not imperfectly represent the original meaning of James.

We become poets of character when we undertake the Christian life. We are the formers and the shapers of a living product.

Two things a poet must have — insight and artistic skill. He must see the truth, and then he must have the power to express the truth which he has discerned in the terms of beauty. The vision must be clothed in perfect words. There are poets in regard to insight whose words are prose as regards form. There are clever artisans in verse-making who have never seen the vision and never can scale the heights.

Two powers the Christian as the poet of character must have — vision of the truth, and power to build the truth into the gracious deeds of a beautiful life. Neither can be complete without the other to complement it. No external grace of manner is an infallible sign of the Christian. The beauty of his daily life springs from the motive forces deep in the spiritual apprehension of his noblest hours. The first privilege of the Christian is to discover the glory of God in the face of Jesus Christ. This is the initial inspiration to become the poet of character. The succeeding privilege is to build that glorious vision into the beautiful deeds of week-day holiness.

Thus the task of the Christian is not mere drudgery and routine. It is poetry and inspiration. Tennyson or Shakespeare is no less a poet than the humblest Christian seeking to realize in his own soul the very character of God. He is a poet also, a poet of character.

LEARN TO FORGET

ONE of the so-called saints of the mediæval times, after many sorrowful years filled with penances, vigils, fastings, and confessions, whereby he had come to be a walking skeleton, and more than once had been on the verge of suicide, one day bethought him of the pardoning grace of Him who is the Father of mercies and the God of all comfort. He recalled a precious promise: "I will forgive their iniquity and their sin will I remember no more." He had been recalling and acknowledging his sins, in his private devotions and at the confessional, with circumstantial details for years, and again and again this painful process recalled his old temptations and filled him with sinful longings and desires. Now, once for all, he determined to claim God's promise and be done with the past. He cast the whole story of his wickedness, for good and all, at the foot of the Cross, and left it there, resolving that the old story should never be re-told, when once fully and finally acknowledged to God. When he had done this he was amazed to find a sense of pardon, of peace, of joy, in his soul. The load was gone, the burden was lifted, the sky was bright and clear!

Does not St. Paul tell us the same story

of relief obtained and help secured, in his Epistle to the Philippians, when he says: "This one thing I do; forgetting the things which are behind. . . . I press on toward the goal?" He recalled once in awhile the fact that he had been a persecutor of the church, a blasphemer, an enemy of Christ, and yet he did not recollect these things to brood over them, to let them hamper or depress him, but rather to glorify the forgiving love and mercy of God in Jesus Christ.

These phases of early Christianity are recalled in contrast at this time with a newspaper account of a revival in which an evangelist is related to have told, again and again, the story of his early dissipation, in a broad, coarse, and suggestive way, before a miscellaneous audience. The reporters who took down the address were only too glad to get something tart, peppery, and appetizing for the public taste, and they put all the emphasis on the "career" that the man had gone through before his conversion. As one reads the story he can almost see the significant wink and nod and smile circulate through the crowd in response to the "confessions" of the evangelist.

This is monstrous when done in the name of religion, and of revivalism, and of the Master. There should be nothing left of the old sins — when once they are actually forsaken, deplored, confessed, sorrowed over sincerely — except the feeling of gratitude that they have been forgiven, and the deeply rooted resolve that the soul will never transgress in that way again.

We heard a venerable teacher once tell a body of students that a tame elephant, taken back as a decoy into the jungle for the purpose of leading his wild relatives into captivity, smelt the wild life as he reached his old haunts, was roused to fury by the old environment, broke from his captors, and with an angry snort rushed once more back into the forests and swamps in which he had been reared. Thus the morbid broodings of the soul over the scenes and circumstances of its old sins — indeed, the very act of confession — may lead it back into the morasses of temptation and vice.

It is a good thing to learn how to forget old grudges, ancient grievances, slights, and supposed insults; but it is a greater thing to learn just how to forget one's past sins, without becoming spiritually vain or proud, without losing sight of the mercy of the Father, and without doing despite unto the blood of the everlasting covenant. It is wise for the Christian to learn how to forget!

Is It Well?

THE statistical reports at the recent session of the New England Conference call attention afresh to an evil — we deem it an evil — which we believe should be checked. In spite of the quite extensive revivals of the year, or at least the good work of grace going on in very many of the charges marked by large accessions, the summary showed a decline in numbers — a decline which apparently has come to be chronic among us. The presiding elders in their reports spoke of thousands of converts — stated, indeed, that the pastors had assured them of receiving at least two thousand on probation; yet there was a decline both in the number of probationers

(if we are not mistaken) and of full members. Why was this? Only one reason was presented, or could be presented. Many of the pastors seem to have a sort of mania for cutting off the names of members from their lists and reducing them to the lowest available point. They cannot, of course, deprive any one of membership, but in case people have moved away, and their whereabouts is not definitely known, they can be left out on the reckoning. Is it wise and well to leave them out? We think not. If it be a good thing to do at all, it is so only in moderation, and we are quite sure it is carried much too far by many, for some reason not altogether easy to ascertain.

We have long held to the opinion that there should be a column in our Minutes for absent members, as there is with many other denominations. But in default of this column, it should be remembered that absent members are still members, and we believe should be so counted, unless there is some evidence, or at least a fair presumption, of their death. To do otherwise puts the Conference in a thoroughly false position, a position of decline and loss which it does not deserve. If a hundred pastors cut off only ten members each, that, of course, makes a loss in the Conference of one thousand, and if they cut off thirty or fifty, as many do, it makes a far larger loss and creates a gap which no ordinary number of converts can fill. We protest against this practice. We can see no good reason for it, can imagine no ground for its justification, are satisfied that it is a mistake. It exposes us to needless humiliation, disparagement, and discouragement. That the men who do it, and who are thus instrumental year after year in bringing upon us this disgrace, are actuated by the best of motives, we do not question; but we regard their policy as a mistaken one, and we hope they will see it so. We beg of them to desist. We are no advocates for fictitiously padded rolls; we do not worship numbers; we admit that quality is better than quantity; but, after all, when the members really belong to us, why should we not have the comfort and the credit and the hope that come from a public recognition of the fact? The figures do not tell the truth; and for lack of the truth which we ought to have we are less free than we ought to be, less buoyant and confident and equipped for our work.

Do Not Punish the Prisoner Twice

THIS problem of the prison are deserving of the thoughtful and sympathetic consideration of all Christian people. Rev. J. W. F. Barnes, chaplain of the Charlestown Prison for twenty-five years, says that the greatest difficulty in dealing with the convict is to get despair out of his heart. If a man can once become interested in something, he is not hard to manage. The effort must be so to regulate the work of the prisoners that their minds will not break down; for insanity is one of the constant menaces of prison life. Chaplain Barnes declares that the real punishment of a prisoner begins when his sentence has expired. He comes out of prison with the stigma upon him. Men have actually been refused food because it was known that they were convicts. Society has repudiated them and for them self-respect is replaced by self-abasement, and courage by despair. There is no justice in thus punishing the prisoner twice. The convict, in the opinion of those who know him best, is not a monster. He is generally the natural product of his surroundings. What has happened to him would have happened to the average man similarly placed. This does not ex-

cuse the prisoner's fault, but it should render the judgments of society upon him more charitable, and ought to secure for him, when he emerges from the gloomy portals of the prison, the helping hand of Christian interest and counsel.

Charles Wesley Cushing

ALTHOUGH it is now many years since Dr. Cushing was much seen in these regions of New England, a large number of old friends, students who were under his care, and associates with him in many relations, will feel a keen sense of loss as they hear of his departure from earth; for he was a man greatly beloved as well as most highly esteemed. He passed away on Saturday, April 8, at the home of his daughter, Mrs. Hatmaker, of Schenectady, in the 81st year of his age. It is singular that Drs. Lummis and Cushing, who were very warm friends and intimately associated for years in three of our New England seminaries, should have died at practically the same time and the same age at such widely separated points.

Dr. Cushing was born at Burke, Vermont, June 6, 1824. Converted at nineteen, he had a very pronounced Christian experience, which furnished a good foundation for his subsequent large attainments in the divine life. When twenty-four he was licensed to preach, and in 1854 he was received on trial in the Vermont Conference, being admitted in full in regular order two years after. For four years (1854-'58) he was principal of Newbury Seminary, Professor Lummis being one of his teachers. In 1858 he was transferred to the Troy Conference, and for four years had successful pastorates in the large churches of Albany and Troy. Then for two years he was principal of the New Hampshire Conference Seminary at Tilton, and next for ten years principal of Lasell Seminary at Auburndale. From July, 1864, to June, 1874, he guided the affairs of this famous institution in succession to George W. Briggs and the two Lasells, Edward and Josiah, who were its founders. The years of his incumbency and proprietorship were far from favorable to such an enterprise. They included the closing period of the war and the following years of reconstruction, restriction of the currency, and the resumption of specie payments, which sorely taxed the people and militated against success in educational lines. He was a thorough gentleman and a scholar, beloved by his pupils, excellent in every capacity; but being sorely hampered by lack of funds, and not specially proficient as a financier, he was glad at last, after the long uphill struggle, to sell out his interests to a board of trustees and return to the pastorate.

He was transferred from the New England Conference to the Erie in 1874; then, soon after, to the East Ohio at its organization; to the Genesee in 1879; to West Virginia in 1888; and again back to Genesee in 1892. In all these Conferences he occupied prominent churches, his most notable successes being at Cleveland, O., Bradford,

Pa., and First Church, Rochester, N. Y. At the latter place, it is said, he endeared himself above all his predecessors and successors, and it was there that his funeral took place, Monday, April 10. He had a personality that won for him the regard and affection of young people very generally. The way in which he touched young business men was most remarkable, and very helpful in his churches. His gifts were many, and his devotion to the cause of Christ was very complete. He did not hesitate to meet very squarely whatever issues confronted him, but he antagonized no one. He was manly, strong, restful, with a childlike trust in God and a great joy in the service of the Master. There was a decided evangelistic note in his sermons and spirit which led to many conversions under his ministry.

He came of a distinguished English family, which may account in part for the grace of his bearing and the refinement of his speech. He was a cousin of the famous "Albemarle" Cushing, who deserved so well of his country in the Civil War, and a

filled for four years. His last sermon was preached about a month ago in the pulpit of First Church, Rochester, where he had so many warm friends. His final illness covered less than three days. About thirty ministers attended the funeral. He is survived by his wife and six children — four daughters and two sons — the latter being Charles Cushing, of Boston, and Frederick Cushing, of New York.

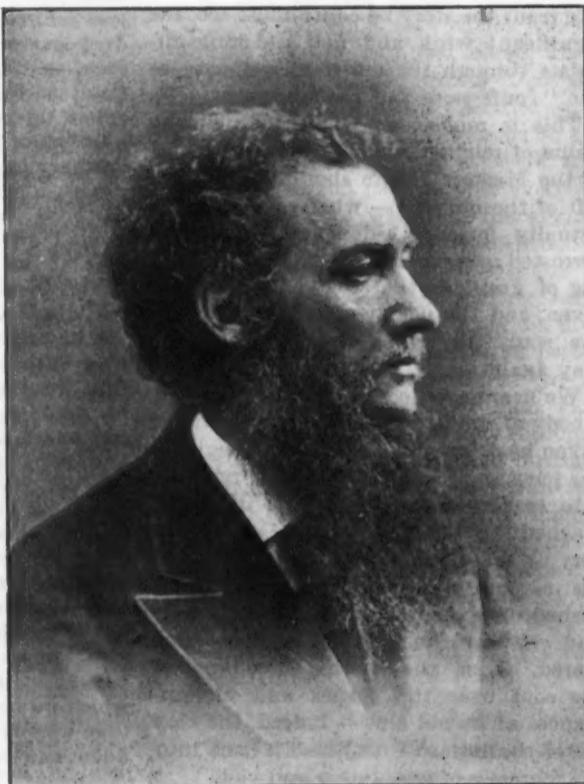
We are well aware that our meagre sketch has done but scant justice to this noble soul. He needs not our eulogy. His record is on high and in the hearts of the multitudes to whom he was a channel of blessing. For sixty years he walked with God on earth, and then God took him to Himself in glory. A useful life, a peaceful death, a sure reward.

Return to the Circuit System

THIS comprehensive and timely discussion, in one of our patronizing Conferences, of the greater use of the circuit system, brings to the front a very practical subject. We rejoice in the old-time circuit-rider with his zeal, self-sacrifice and heroism. We gladly recognize the fact that what we are as a denomination is due very largely to his labors. He won for us our largest victories, pre-empted for our church vast tracts of our Western frontier, and, with his gospel of a full and free salvation for every son and daughter of Adam who would meet conditions which were within his reach, he established our work in the older regions of our country. While we all recognize this with a feeling of gratitude, and even pride, it is probable that nearly all our people have settled down to a belief that except in what may be called frontier work, the circuit-rider's mission is at an end.

It is possible that we have been too ready to reach this conclusion. Certain it is that we have much territory which can be served by us in no other way as effectively as by the circuit system. The necessary absence of the pastor from his preaching place a good deal of the time is not altogether a misfortune. It is a fact that we are not developing class-leaders and exhorters as formerly, and it is highly probable that this is due to the presence of the pastor, so that the obligations of leadership in spiritual things do not rest upon our laymen as under the circuit system. The lack of leadership among our laymen in spiritual work is one of the most ominous facts in our present history; and if a return to the circuit system should result in a return to a sense of responsibility of this sort, that fact alone would be an immeasurable gain.

New England has much territory that is especially adapted to circuit work. Our church, and other churches, show a decrease in membership in large sections. Empty churches are found in nearly all our country towns, and in some cases more of the churches are closed than are in use. In one town, recently, there were two churches with regular pastors and five churches without regular services. Not one of the five could support a pastor or furnish a large enough field to draw out all of a man's powers. Those churches were in separated parts of the town, and it would have been a blessing if services could have been held in them. Similar conditions, resulting from the changes in our population, exist in many localities. The Protestant Episcopal Church recognizes the condition and is employing the circuit system right here in New England. We must do the same, or allow many of our country churches to die. The other alternative is the use of large missionary appropriations to keep them alive. As these very regions are now being settled,



THE LATE DR. CHARLES WESLEY CUSHING

grand-nephew of William Cushing of Massachusetts, one of the associate justices of the Supreme Court under Washington's administration. In 1892 he was made a member of the Royal Victoria Society of London. In 1855 he received the honorary degree of A. M. from Wesleyan University, and in 1879 the honorary D. D. from East Tennessee Wesleyan University. When he left Lasell he was urged to accept the presidency of Lawrence University at Appleton, Wis., but thought best to decline. He was at one time presiding elder of Niagara District in the Genesee Conference. In 1877-'78 he was a missionary in Italy, which fact, to his great joy, gave him a membership in the International Missionary Union, at whose yearly gatherings in Clifton Springs he was a very familiar figure and a valuable helper. He had a facile pen, and contributed not a little to some of the leading journals.

He was in active service until October last, when he was past eighty. Not till then did he take a superannuated relation. His closing pastorate was at Despatch, N. Y., a small charge, whose pulpit he

or re-inhabited, by foreigners who are to constitute the future New England society, it would be a wise use of money to support missionaries of the right stamp. Religious and patriotic principles alike call for that course. In the meantime can we not use the system which has won for us so much strength and has bestowed upon our country such rich blessings? We have the men who, with larger equipment than their predecessors, have the same spirit of self-sacrifice and a larger power of usefulness. Cannot our chief pastors utilize them to a larger extent?

Another Founder Gone

THE many friends of Mrs. Thomas Kingsbury are greatly shocked and bereaved to learn that she died at Riverside, Cal., April 14. We are without particulars at this writing. Mr. and Mrs. Kingsbury had been spending part of the winter in Lower California. We are permitted to quote from a letter, very interesting and tender, written by Mrs. S. L. Baldwin to Miss Mary E. Holt, announcing her decease. Mrs. Baldwin says:

"Mrs. Kingsbury was as a sister to me, and I feel her going most keenly. Not every one knew her rare worth — a woman of remarkable intellect, strong sense of right, devout of spirit and much kindness of heart. She would see need that others did not, and it would be supplied so unassumingly; the left hand knew not the ministries of the right hand so often in her service. How few, in the physical weaknesses and disabilities she has had to bear these many years, would have held firmly to our missionary and other interests, as she has done. Our Woman's Foreign Missionary Society never has had, never will have, a more devoted friend. The New England Branch, yea, all our Society, is the poorer for her going. I am sure your Branch will remember, with resolutions of sympathy, the lonely, childless, feeble husband, who leaned so hard upon one who was an unconscious and unknown heroine save to a few of us."

The death of this founder of the W. F. M. S. leaves only three of the eight behind

President Boston Social Union

BOSTON UNIVERSITY is again complimented in the selection of the president of the Boston Methodist Social Union. The marked success achieved under the direction of the retiring president, Dean William Marshall Warren, suggested, without doubt, the election of another member of the faculty for this important position. Marshall Livingston Perrin, Ph.D., the new incumbent, is professor of Germanic languages, an accredited master in the use of, and instructor in, the German

varied. The total appointments to terms exceeding three years is slowly increasing — 39 in 1903, 40 in 1904, and 43 in 1905. We judge that the severe condition of struggle for existence in which many of the churches find themselves, is the main element in the undue restlessness to which these figures testify. The changes at each Conference have not for some years varied much from 100 out of 240, or about 40 per cent., which is certainly too many for a really healthy and happy condition.

PERSONALS



MARSHALL LIVINGSTON PERRIN, PH. D.

language. Fifty years of age, a son of Noah Perrin of fragrant memory, brother of Rev. Dr. W. T. Perrin, he resides at Wellesley Hills, is a member of the Methodist Church at Newton Lower Falls, treasurer of the board of trustees, and formerly superintendent of the Sunday-school. Though a man of scholarly tastes and attainments, a graduate of Harvard University, and a long-time student in German universities, his sympathies are with the people, and his Christian activities reach out in hearty and aggressive spirit to be serviceable in the current and vital problems with which the church strives to deal. We predict a popular and successful administration of the Social Union under his leadership.

The Pastoral Term

A SCRUTINY of the appointments made at the last session of the New England Conference shows, as previous calculations have done, that conditions concerning the length of term remain substantially the same, with a slight tendency toward prolongation. Here is a comparison of the figures for the past three years, giving a summary of the figures that stand after the name of the appointee to indicate which year of his pastorate it is. Presiding elders and those stationed at missions or on detached service are excluded, but named supplies are counted in:

	1903	1904	1905
Ones,	104	84	98
Twos,	64	72	57
Threes,	39	42	42
Fours,	20	20	20
Fives,	16	13	15
Sixes,	2	6	6
Sevens,	0	1	2
Eights,	1	0	0
	—	—	—
	246	238	240

It will be noted here as rather remarkable that the number of fours has been precisely the same for three years, while the number of threes and fives has scarcely



MRS. THOMAS KINGSBURY

— Mrs. Butler, Mrs. Parker, and Mrs. William Merrill. We were recently informed that another face should have appeared in that distinguished group — that of Mrs. Joshua Merrill, a beautiful saint, shedding light and life, as she still lingers here. It is said by those who know the facts that she was equally interested and active in planning for the organization of the Society, but chanced to be absent when the official act of incorporation was taken.

— Evangelist D. W. Potter is engaged in union revival meetings on the West Side in Chicago.

— Rev. W. A. Quayle, D. D., is to deliver the Commencement address before the class of '05, Chicago Training School, at St. James' Church, May 2.

— Dr. Freeman D. Bovard, editor of the *California Christian Advocate*, has been appointed manager of the San Francisco Depository of the Western Methodist Book Concern.

— Dr. Campbell Morgan is said to be a warm admirer of Marie Corelli's works, and reads her books as fast as they appear. He is also fond of the novels of Hall Caine, who is his personal friend.

— When Evan Roberts, the Welsh evangelist, went to Liverpool to begin meetings, he gave \$1,000 to the Calvinistic M. E. Church at Loughor, of which he is a member, thus divesting himself of all his means, as he felt he must.

— Bishop Foss is chairman of the advisory board of preachers of the University of Pennsylvania, and is to preach one of the sermons of the University course in May. He is also to preach the annual sermons at the Wilmington Conference Academy and at the Fort Edward Institute.

— Rev. Charles Lyman Nye, of Nevada, Iowa, who wrote the "Notes on the Epworth League Devotional Topics" for the first half of 1905, has been requested to write them for the second series. This is the first time any one has written them for a whole year, and speaks well for the popularity of his work. He conducted for years the League department in the *Central Christian Advocate*, and has been closely connected with the League in Iowa from the beginning. He was formerly from New England, and never forgets his first love.

— Mr. Everett O. Fisk, of the Fisk Teachers' Agencies, adds his personal tribute to the late Professor Lummis in this note:

"A Great Loss" was the fitting caption to your announcement of the death of Prof. Henry Lummis in last week's issue. As a boy I became acquainted with him during his pastorate at Natick, and I have followed him with admiration and affection in the years that have elapsed since that time. No man ever lived whose fearlessness of temper and audacity of utterance were more perfectly balanced by warmth of heart and clearness of head. The uplifting of humanity in the best sense was with him such a passion that he seemed utterly oblivious of his own comfort and interests. Prince and pauper were alike to him. His fellow townsmen and former parishioners "rise up and call him blessed."

— Rev. and Mrs. J. B. Robertson, Methodist missionaries in Liberia, sailed from New York city on the steamer "Kaiser Wilhelm II.", Tuesday, April 18, returning to the mission field by way of Germany, Mrs. Robertson's native land. Mr. and Mrs. Robinson have been spending a

520

year on furlough in Germany and America. They now return to Jacktown, Liberia, where they have been in charge of the Sinoe River Industrial Mission since 1898.

— Bishop Neely arrived in Buenos Ayres, March 7, having crossed the Andes. He is receiving a hearty welcome everywhere. By request, the South America Conference has been postponed to March 22.

— E. P. Howe, president of the Epworth League in Burlington, Vt., writes: "Bishop Moore delivered his lecture, 'Chemulpo, or What an American saw of the First Battle of the Present War,' April 18, in our church. The audience was delighted with the lecture and the man."

— Mrs. Mary S. Wilkerson, president of Folts Mission Institute, Herkimer, N. Y., has resigned her position, to take effect at the end of the school term. The North China missionary who has won her heart and hand is to be congratulated. Miss Juliette Smith, of Baker Memorial Church, this city, has been urgently pressed to accept the position thus made vacant, and she now has the matter under consideration. We are selfish enough, however, to hope that she will not decide in favor of Folts, for she is needed in Boston, and we do not see how we can spare her from the many church interests with which she is connected.

BRIEFLETS

Bishop Frank W. Warne has cabled from Mussoorie, India, to the Missionary Society that the recent disastrous earthquake in the north of India damaged our mission properties in Mussoorie, Rirki, and Pauri, to the extent of \$1,500, but that all our missionaries are safe.

It is as impossible to really enjoy without deserving as it is to really rest without being tired.

The question, "Is life worth living?" has never been asked, and never will be asked, by any one who takes hold of life with a vital grasp, and tries to make the most and best of everything.

The advertisement of a popular novel states that the heroine "is spoken of as the most fascinating creation of wayward womanhood in fiction." Fascinating creations of waywardness are not what are needed. Satan may be trusted to do his best to make wickedness attractive, without aspiring novelists wasting ink in trying to help him in that line. But for the

Continued on page 527

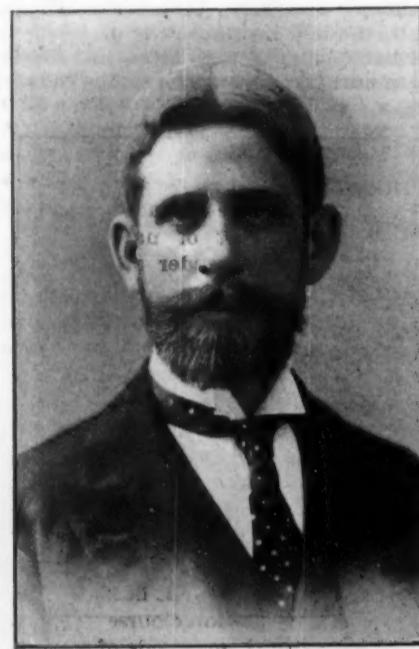
Translation of Prof. F. R. Butler

AFTER a long and painful illness, borne with unusual heroism, patience and Christian serenity, Prof. Frank R. Butler passed on to his reward from his residence at Maplewood farm, Danvers, April 18. On the afternoon of Good Friday he was laid to rest, his valued friend, Dr. B. P. Bowne, officiating at his funeral.

Mr. Butler was born in Saugus, Dec. 9, 1861. Here he received a portion of his preparation for college, and entered Boston University College of Liberal Arts in 1880, graduating in 1884. In 1886 he graduated as bachelor of theology in the Boston University Theological School. He studied not only in Germany, but in England. Mrs. Butler, a daughter of the late James F. Almy, of the firm of Almy, Bigelow & Washburn, of Salem, and three children

survive. James F. Almy was for many years an honored and useful member of the Wesleyan Association, and was often heard to speak with most affectionate and admiring appreciation of the deceased, and of his bright hopes for the future as an educator and author.

In 1888 Mr. Butler became head of the de-



THE LATE PROF. F. R. BUTLER

partment of English at the Woman's College, Baltimore. In 1896 he was called to the chair of English Literature in Boston University; but failing health compelled him to relinquish this position. While living in Salem he was a very useful member of Lafayette St. Church, and for a time superintendent of the Sunday-school. A sympathetic friend, in a fitting tribute in the Boston Transcript of April 23, says: "Two or three unfinished drafts of a book upon the philosophy of criticism, which called forth the admiration of the few friends who saw it in manuscript, gave proof of what he might have accomplished. But increasing bodily weakness made it impossible for him to teach, or even to write. He went back to his home in Salem, and with tireless courage interested himself in important business enterprises. For five years he seemed, to most persons who met him, like a dying man. Yet he attacked and solved complicated business questions with a skill and patience that revealed his extraordinary gifts of mind and character. He was but little known in the community or in the American college world. Only a few friends had the privilege of intimate glances of that brave, hidden life, with its love of the beautiful and especially with its passion for poetry. But these men and women can never forget the fortitude with which Professor Butler endured to the very end, and the quiet faith which gave his endurance its sanctity."

New England Missionary Convention

WE are happy to announce that a noteworthy missionary convention is to be held in Worcester, May 23-25. This convention is endorsed by the Missionary Society of the Methodist Episcopal Church, and will be held under the auspices of the Open Door Commission. It covers the territory included in the six New England States and the part of the State of New York within the bounds of the Troy Conference.

The church faces the greatest missionary

opportunity in all her history. She also has responded in a noble manner. Great service has been rendered the cause by the holding of missionary conventions in various parts of the country. In accord with this fact an urgent call comes to the Methodist people of New England to hold a great divisional missionary convention in the city of Worcester.

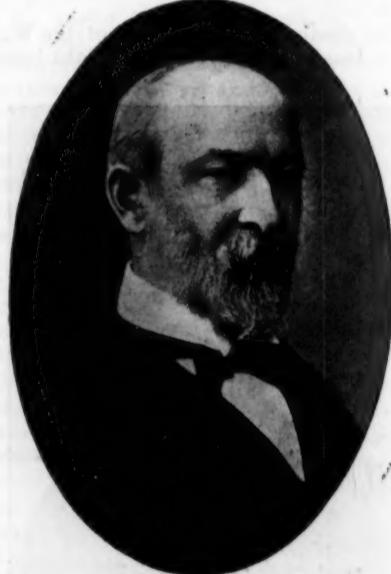
The convention will be self entertaining. Special rates will be secured on most of the railroads. Specialists in the line of missionary activity will be present from our home and foreign fields. A fuller announcement, with program, will appear in the next issue. Meantime reserve the dates, May 23, 24 and 25, for the Worcester Convention.

A Noteworthy Vermonter

ONE of the best known business men in Vermont is ex Gov. Carroll S. Page, of Hyde Park. In this small town in Lamoille County Mr. Page has built up a business in green calisks, without a rival, so far as we know. April 21 marked a half-century of his remarkable business career. In a "write up" in the Boston Globe, referring to the anniversary, it is said:

"The small room of fifty years ago is displaced by buildings furnishing nearly two acres of floor surface, and the field upon which the business draws embraces every great cattle-growing section and packing centre of the world. The market, which in the beginning was confined to the small tanners within a radius of twenty miles or so of Hyde Park, now includes the leading manufacturers of fine leathers in both America and Europe. That such a business was developed and can exist at a point comparatively isolated in the extreme northern part of a New England State is sufficient commentary on the enterprise and superior business ability of the man."

We are glad to present ex-Gov. Page to



EX GOV. CARROLL S. PAGE

our readers as a splendid illustration of a self-made man, and the success which can be reached by honest toil and high ideals in our American life. But to the editor there is a closer relation and a more sacred tie binding him to Mr. Page. When sent to the Methodist Church in Hyde Park as his first pastorate thirty one years ago, Mr. Page was the superintendent of the Sunday school and the most generous supporter of the church. His mother and two sisters and an aunt were among the pastor's most faithful and helpful supporters in the spiritual work of the church. The friendships then formed have been a joy and an inspiration during all of the years which have passed.

BEYOND THE FLOOD AND FIRE

MARGARET G. CURRIE.

Beyond the flood and fire, the moth and
rust.
I seek a high abode,
In things invisible I put my trust,
I set my heart on God.
With all the holy and inspired of earth,
Since Eden groves were green,
My inner eyes made clear by heavenly
birth,
I view a world unseen.

The courtly Levite, born to legislate
And lead, by visions grand
Impelled, to rock high pillared halls of
state
In Egypt's cultured land.
He dared the brief reproach, the fleeting
shame
'Mid Zion's princely seers,
For far off glory and transcendent fame
Through never-ending years.

How different he — the sheik of rugged
hand,
In jolly iamed of old,
Who birthright promise, prestige, high
command
For gross, red pottage sold.
He uttered that which might not be for-
given —
Gave o'er the illustrious claim
To link with sires renowned and God of
heaven
From age to age his name.

Anigh, amid the world of mortal life
Lie realms within the veil,
When spiritual forces muster rite
Armed angel, phantom pale.
How little men of earthly thought surmise
That, guarding pure abodes,
Watchers and holy ones descend and rise
By bright ethereal roads.

That Christ is ever with us to fulfill
His promise left of old,
To those who did from laud Ascension
hill,
His chariot cloud behold.
Let him who loveth death aloud proclaim
His sire — his goal the eld:
Eternal life and joy my lofty aim,
My source the radiant God.

Fredericton, N. B.

POINTS OF A GOOD PASTOR

REV. THEODORE L. CUYLER, D. D.

PROBABLY I can indicate these points more clearly if I put them in the form of a short epistle to a young minister; and some older ministers may profit by these plain, practical suggestions.

I assume that you realize intensely that the work you have undertaken is immeasurably the highest calling this side of heaven. Your business is not to earn a living, or gratify an intellectual taste, or simply to study God's Word and prepare the best sermons you can produce. Your object is to awaken the careless, to instruct the ignorant, to comfort the afflicted, to edify believers, to make bad people good, and good people better.

1. To be such a pastor and such a soul-winner, the first point is to have in the core of your heart a supreme love for your Master, a love for your work, and a love for the souls committed to you. The moment that your love labor sinks into an irksome drudgery, you are shorn of your locks, and had better resign.

Thorough pastoral occupation is no pastime for tea-table gossiping or game-playing with the young folks. It will consume several hours each day; it will tax your patience, and will often put a severe strain on your nerves. Henry Ward Beecher once said to me: "I envy you your love for pastoral duties. It costs me more consumption of nerve force to spend an hour with a family in trouble than to

prepare a whole sermon." It is our business to bear our people's burdens. Paul must have been a great pastor as well as a great preacher, or else he would never have dared to write to his Thessalonian converts: "We were gentle in the midst of you as when a nurse cherisheth her own children; even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because you were become very dear to us." The love that beareth all things is the first essential of a good pastor.

2. You have got to study your people just as carefully and intently as you study any book in your library — not excepting God's own Book. Wordsworth's intimate intercourse with his mountains made him the sovereign poet of nature. Lifeless books are dry provender after all; your heart will need to be vitalized by constant contact with living persons. Books teach certain truths in the abstract; your people and neighbors can teach you many more truths in the concrete. Some of the best sermons you preach will be those which your congregation will help you to prepare. As the prime object of your preaching will be its influence on the souls of your auditors, your chief opportunity to discover what influence it is exerting will be when visiting them at home.

3. In all your intercourse with your flock and with those outside of your flock, be a thorough democrat. The Lord's ambassador must never be a "respecter of persons." More than one minister has sadly damaged, and even destroyed, his usefulness, by toadying to the rich and the aristocratic, or by allowing himself to be regarded as the property of one or more of the influential men in the congregation. Be no man's man. Whomsoever you neglect, be sure never to neglect the poor, the unfortunate, and those who have few friends. Do not fail to remember where poor old Father A. lives, or blind Mother B., or forlorn Widow C., or bedridden Brother D. You will find the footprints of your Master on the doorsteps of such humble abodes.

4. Tact is a very important point in the making of a successful pastor. For want of it, some brilliant talents have come to naught. Next to the gift of grace, my brother, seek the gift of "gumption." You will have to deal with some very disagreeable people; to them be all the more agreeable. You will encounter some crotchety parishioners; study their crotchetts, and do not be balked by them. In my first charge, the most troublesome character was a venerable and godly-minded, but most obstinate and quick-tempered, church elder. After he had aroused the whole congregation by a peculiarly irritating performance, I called on him; and when he looked for a lashing, I surprised him with such a sweet love-talk that the old man melted like wax in the flame, and he never gave me the slightest trouble afterwards.

5. If courtesy and tact are important points with a pastor, you will often find that courage is quite as important. It is a woful mistake to suppose that a minister wins popular favor by concealing truth, by compromises with error, trimming his sails to every breeze. Your people will admire courage. Let them

see that God is the only being of whom you are afraid. Deal faithfully with all sinners, and do it with love. If you have grappled your flock to you, they will stand any amount of plain, pungent truth without flinching. Conscience will often require you to be unsparing in exposing sin and rebuking wrong; you must not flinch.

6. These are some of the strong points of every pastor who makes himself approved as a good workman and a successful soul-winner. Do not minimize this last word — it touches the core. You are set to be a watchman for souls. No erudition, no pulpit brilliancy, can compensate for lack of conversions and a low state of spiritual health in a church. Watch for the Holy Spirit; work with the Holy Spirit. Keep your door always open for inquirers, and be glad to be interrupted by any one who is seeking light, or comfort, or personal salvation. When you detect symptoms of the Spirit's presence, then call your officers together for special prayer and special work. Never defend your Bible; preach it boldly in love, the whole of it; God's Word is its own vindication. The strongest of all strong points is to have Jesus Christ in your own soul, and Jesus Christ with you in your pulpit, and Jesus Christ beside you at every step of your untiring round of labor among the souls entrusted to your charge.

Brooklyn, N. Y.

CLARICE WEST'S EASTER GIFT

HOPE DARING.

"IT will be an hour before the girls come for practice. Can you finish the decorations alone, Clarice?"

"I think so. There is not much to do."

"Leave the litter; some of the boys can clean it up. I would stay, Clarice, but there is some work at the Mission House that I must do."

"It does not matter, for" — Clarice West began, but the older woman interrupted her, laying one hand caressingly upon the girl's arm:

"Little braveheart! As if I did not know that you were fighting homesickness! This will be very different from your other Easters, but remember, dear, 'He is risen,' and He knows how loyally you have given your life to telling these benighted Indians of His death and resurrection."

Clarice tried to smile. "It does not seem like Easter. If the snow and ice were only gone!"

"They will go. The springtide comes slowly to this northern land, but it comes at last, bringing a distinctive beauty of its own. Do not tire yourself, Clarice; and with a kindly smile Mrs. Langley passed down the aisle of the little church.

It was in the year 1823 that the Presbyterian Church established a mission school for Indian children upon Mackinac Island at the junction of Lakes Huron and Michigan. The island was then a place of some commercial importance, it being a depot of supplies for the great fur companies. The place was isolated, shut in by many miles of water and forest, while communication with the outside world was irregular and uncertain.

The summer before, Clarice had come to the island from her Eastern home as a

teacher. Her motive had been an ardent desire to tell the story of God's love. While her aged parents parted from her with sorrow, they rejoiced because of her errand.

Left alone in the church, the girl went on putting up the evergreen branches and wreaths. There were no flowers upon the island for Easter. Although the first of April was only three days off, the ice was still firm. So the little pioneer church was robed in the dusky green of the native pines, cedars, and spruces.

Clarice worked steadily. Her lips were pressed tightly together, a dull, red flush had taken the place of the pink that usually stained her cheeks, and her blue eyes glittered with a steely light. Not until the last bit of greenery was in place did the girl pause. Then she stood still, midway in the centre aisle, and looked about her.

At the entrance end of the little church there was a low gallery. Opposite this there was a high pulpit, and the space between the two was occupied with square pews, each one closed by a door. It was plain and bare. The massed evergreens gave the spot a grave dignity that was in keeping with the aims and ideals of the men and women who worshiped there.

Clarice dashed the tears from her eyes. "It is — it is so cold and bare."

From where she stood she could see, through one of the small, many-paned windows, the wide expanse of ice that swept away to the west. The sun was shining, and the ice glittered, in some places taking on rainbow tints.

"It is so dreary!" the girl murmured. "I cannot stay here. When the lakes open, I must go home."

Home! Magical word! The one that means to us so much of life's grace that we have come to apply it to the wondrous city where "there shall be no night."

Up before Clarice West's eyes there arose a picture of her village home. She saw the rambling old white house, its windows filled with blossoming geraniums, tall spikes of hyacinths, and golden and purple crocuses. Back of the flowers she seemed to see the calm, serene face of her mother, who was watching the group of girls coming down the street, their work of decorating the church for the Easter services just completed.

A year before she had been one of that merry band. And now —

"I left it for this," Clarice sobbed, sinking down on the floor and resting her head against the end of a pew. "Father and mother consented because they felt that this was God's work. It is, but it can go on without me. Some one else can teach these stupid girls. I have done them no good. There is work for God to be done elsewhere. Tomorrow — no, the next day — I will tell the superintendent that I am going home as soon as the boats begin their trips down the lakes. I cannot stay here."

Clarice sprang up, for she heard the sound of approaching footsteps. When the dozen Indian girls entered they found their teacher waiting for them. The stolid faces of the girls expressed no surprise or pleasure at the transformation of the interior of the church. They had come to practice their parts in the coming

services, and had no thought for anything else.

Clarice went faithfully through the task assigned her. No part of the program was slighted, yet in some occult way the girls seemed to feel their teacher's lack of interest.

Just before the last song Meenahga, one of the older girls, timidly touched Clarice's arm.

"Miss West sick?"

"No, Meenahga," Clarice replied, carelessly.

"She tired, then," the Indian maiden said, slowly nodding her dark head. "Squaws all very what you call stupid. Tire Miss West."

"I am not tired," Clarice said, a little impatiently. Why should this Indian girl think of her?

They lingered until the sudden descent of darkness told of the coming of night. Clarice left the church in company with the girls.

Outside the air was piercing cold, and the stars were beginning to twinkle in the cloudless sky. Shivering despite their warm wraps, the members of the little party hurried along the well-beaten path to the Mission House.

That evening there was no preparation of lessons. After supper the pupils washed the dishes, then gathered with their teachers in the school-room for an hour's recreation.

Clarice was usually the life of the party. It was she who always told stories and had taught her pupils simple games. However, that evening she sat apart, a preoccupied look upon her fair face.

Meenahga lingered near her teacher. The Indian girl did not speak, and her presence was not noticed by Clarice until Mrs. Langley spoke of it.

"She is devoted to you, Clarice."

"To me? I think you are mistaken. None of these girls care for me; I have done nothing for them."

Mrs. Langley leaned nearer, a look of motherly solicitude upon her face. "And tomorrow is Easter, dear."

"Don't!" Clarice cried, throwing out her hands as if to ward off a blow. "It will be Easter tomorrow, not here, but at home."

Long after she had retired that night Clarice West tossed from one side of her bed to the other, unable to sleep. When slumber did come it was fitful. Just as the cold gray light of morning was beginning to creep over the island, she was wakened by the ringing of bells.

Clarice sat up. The bells upon the Mission and the Catholic churches were both sounding forth to the dwellers in that isolated spot the glad old refrain: "Christ the Lord is risen!"

Looking from the window Clarice saw, afar off over the stretch of ice, the eastern sky glowing with a rosy light. She watched it brighten and burn to rose-red and gold, and still the bells rang, still the Easter message was repeated.

A sudden tenderness filled the girl's heart. Self was forgotten; back to the risen Lord went the allegiance of her heart.

"Why did I grow despondent and discouraged?" she asked herself. "Christ is here, and there is much to be done for Him. I will!"

Before she could complete the sentence, the door opened softly.

"Miss West, be not afraid; it is Meenahga," and the Indian girl crossed the room and stood at Clarice's side.

Meenahga was dressed and wrapped in one of the soft, warm blankets that she had brought to the school with her. In the dim light Clarice saw that there was a strange new expression on her pupil's dusky face.

"What is it, Meenahga?" she asked, impulsively holding out her hand.

The Indian maiden dropped upon her knees, laying her brown cheek upon the hand of Clarice.

"It is what you call the Easter. Meenahga come to tell you she knows 'He is risen.' Meenahga loves you — wants to give you Easter gift; so she give herself to your Jesus, Him that is risen. Would never have known, only she saw Him in you."

That Easter service was a joyful one to Clarice West. Through it all she was re-dedicating herself to the service of the risen Christ.

If she had led one soul to Him, should she not be contented to let the future bring her what He willed? Her homesickness was forgotten in her desire to lead those copper-faced boys and girls to God. Miles might stretch between her and her loved parents, yet in heart they were united. On that Easter morning God had given her, in the conversion of Meenahga, the victory over her doubts.

At the close of the service Clarice sang a sweet old Easter song. To her the words had a new meaning:

"O precious gift of the Eastertide!
O heart so slow to see
In the risen form of the crucified
Love's immortality!"

"Dear Lord of the living, Master mine,
My song henceforth shall be:
'He giveth, He giveth,' O joy divine!
'He giveth the victory!'"

NEW YORK LETTER

"HOLLAND."

"LONG looked for, come at last." Indeed, it always does if you wait long enough for it. These three big Metropolitan Conferences have held their sessions and adjourned, and the grim old world wags right on.

In two of these strong Conferences, the New York and the Newark, we had new Bishops for this region — Bishops Hamilton and Berry. Both of them made excellent impressions upon the large bodies of preachers over whose deliberations they presided. Bishop Warren is an ideal presiding officer, genial, patient, and firm. It is but two years since he held the helm of the Newark Conference.

There had been but three deaths in the New York Conference during the past year — John H. Lane, I. H. Lent, and David Buck. The years of the ministry of those three veterans aggregated 169. What a world of service, and what a wealth of usefulness, these long and faithful years stand for!

That was quite a unique and original idea at the morning devotional service of this Conference, to have a few of the successful pastors of the Conference give ac-

counts of their recent revivals. The vivid story of the great work at Sloatsburg, Poughkeepsie, Calvary Church, Harlem, and other favored churches, was a breeze from the Better Country to those hundreds of hungry-hearted preachers.

Indeed, at all three of the Conferences the evangelistic keynote was clearly sounded. At the New York East Conference the report of Dr. Henderson along on this level met a most hearty response from the Conference. In the morning service at the Newark Conference, brief addresses were delivered along revival lines by speakers selected in advance of the session.

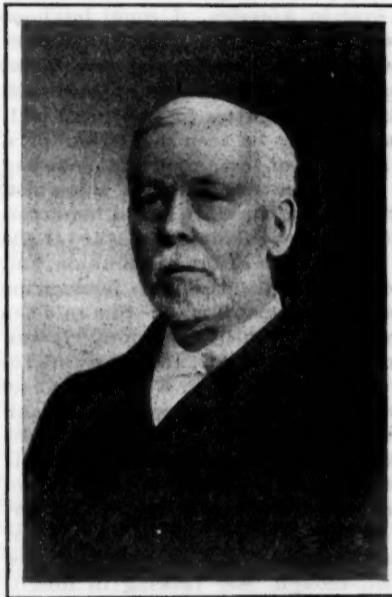
The Laymen's Association of the New York Conference seemed to be quite a good deal stirred up over the transfer idea, and they lacked but a handful of votes of passing a stiff resolution asking that no outside men be transferred into their Conference for a term of five years. There are but few more difficult problems than this same transfer puzzle. In the main all of the churches in such Conferences as these can be well served by capable men of their own Conference; but when they really find it necessary to go out for a man, the least thing that a self-respecting cabinet can insist upon is that a man of equal grade be transferred out to balance the lucky man who is coming in. In this last run of exchanges at least one of these Conferences was decidedly worsted. One church got an advantage of \$800 over the Conference in working in its new man. Of course somebody else must even up this deficit.

In the matter of the methods of making the appointments the New York Conference waxed warm over the idea of outside parties slipping in to help a church to land a desirable preacher—and incidentally to unland somebody else—and oftentimes these outsiders in the game of appointment-making turn out to be wealthy and influential laymen of local churches that are not looking for a pastor. There were some lively debates in this atmosphere, and the wealthy brethren were exhorted, in good old fashioned English, to keep their fingers out of the pie lest they get their soft white knuckles rapped.

In a number of our strong Conferences this is a growing evil. Influential men like to be consulted, and they quite enjoy the privilege of shedding their beneficent influence over a wide area. And it is not a disagreeable thing for a man of power to exert that power occasionally, even outside of his narrow home field. So when a moderate church is after a man, and wants him badly, and, growing shaky, they fear their pole is not long enough to knock the coveted plum, they are not slow to invoke the potent aid of some strong man who has power at court. We are assured that an occasional preacher resorts to this same tactful plan—learning from the laymen—and he, too, is helped by the long arm of the influential one. Now we are beginning to feel the ill effects of this mischievous scheme, and at once begin to kick a high and hearty kick. Ah, well! if we don't want to be thumped upon the tops of our tender heads by descending boomerangs we must cease to send them up into the air. For what goes up must come down.

We hear a good deal about the failure of the committee system of selecting preachers; that oftentimes they know next to nothing about their man, and what they do know is often not so. Occasionally a committee gets stampeded by being artfully

told that three other committees are after their prospective man, and to be perfectly secure they snap him up at a single gulp, and investigate him at their leisure. We are assured that one of our strong churches of this favored corner of the earth selected their pastor this year in that very way, and know next to nothing about him. We hear on all hands the declaration that the removal of the time limit has worked injury on all sides, and preachers and churches bewail its departure and sigh for its return. After all, wasn't the old Methodist plan of making the appointments a pretty good way of doing it? When you take in the entire field—all sorts of preachers and all sorts of churches—it is after all at least an open question as to whether we of this astute modern age have really improved upon the good old method of our heroic fathers.



REV. J. F. DODD, D. D.

One of the most interesting features of the Newark Conference clustered about the venerable and faithful secretary, Rev. Dr. John F. Dodd. He was unanimously elected secretary for the twenty-fifth time, having served as assistant for a dozen years under that great secretary, Dr. James N. Fitzgerald, now Bishop of Ocean Grove. Dr. Buttz represented the Conference in handing Dr. Dodd a good-sized check as a memento of their warm affection for their old secretary, and then he delivered one of the most neat, tender and felicitous addresses that any Annual Conference was ever privileged to listen to. Dr. Dodd replied out of the fullness of his heart, and even overflowed in a gush of practical poetry.

Bishop Berry set a-going one innovation at the Newark Conference that the brethren greatly enjoyed, and by which all of them were helped and inspired for the days to come. He devoted the first afternoon of the session to a quiet hour for the preachers, and none others were admitted. First was observed the sacrament of our Lord's Supper, then a season of prayer followed, and afterward two most remarkable addresses. Dr. Buttz, of Drew Seminary, spoke on "The Place of Prayer in the Life of the Pastor," and Dr. A. H. Tuttle, of Summit, N. J., addressed the Conference on "Some Temptations that are Peculiar to Preachers." Both of these striking addresses produced a profound effect.

We have heard Bishop Berry's address to the class of young men strongly spoken of on all sides. He evidently got a great grip upon the Conference as he faithfully

counseled that fine class of young preachers whom he familiarly addressed as "young fellows."

Dr. Eaton, of the Pittsburg Conference, delivered the address before the Conference Temperance Society of the Newark Conference on Sunday night. Some of those who listened to this utterance declare it to have been one of the most powerful pleas for this cause that has ever been heard in this region. His argument on the Bible wine question was said to have been peculiarly unique and strong.

In our Preachers' Meeting we have recently had some strong numbers. We had two college presidents, Drs. Reed and Crawford, who waked the slumbering echoes of that famous hall in great style. Dr. Reed was iconoclastic, and he butted and banged some modern tendencies and extravagances with great vigor. He doesn't think that the pastor should be a financial agent and business manager to the entebling of his spiritual powers. He is not captivated with the up-to-date Sunday afternoon opera-house revivalette.

Dr. Crawford has profound faith in the inherent power and adaptiveness of our Methodism of today. He is optimistic, plump and rosy. It affects his entire man; and he carries an outer "ad." of his inner conviction. One of our greatest treats followed the ringing address of Dr. Crawford. We had among us the renowned Dr. Grenfell, the Bishop of the humble among the deep-sea fishermen of Labrador. He is a fresh and original character, and his address was a strong and straight presentation of what the Gospel of Jesus can do anywhere that it has a fair and full chance.

On another Monday Dr. J. M. Buckley, of the *Christian Advocate*, gave us a searching and instructive paper on the religious influence of the press, and Bishop Fowler followed him with a brief address.

On a devotional Monday, Bishop Fowler presiding, Dr. Goodell deeply stirred the meeting with an account of that pentecostal wave at Calvary Church, New York city. Other pastors followed with the story of their meetings, and the tide overflowed the banks. It was a powerful meeting, and its influence would be difficult to measure.

But what a queer Monday was that on which Hon. William Travers Jerome endeavored to beguile us into seeing the beauties of the Sunday saloon! How plausible and silken is his style, and how open and fair he would be! Indeed, he could almost shake the faith of the very elect. He verily could take a faded and bleached linen duster and fling it over Satan, and, with a few soft waves of his hand, make us believe that it was the Angel Gabriel. The address was an able one, but the audience was cold. We all know a little about the saloon, and can take Phil Sheridan's Indian figure and declare that the only good saloon is a dead one.

We had two good Mondays quite recently. Dr. J. Benson Hamilton told us, in the story of a terrible dream, of how the world would get on without the Bible, and deplorable was its plight. And Hon. Frank Moss told us the story of crime on Manhattan Island, especially the crime against young girls and helpless infants. His vivid address was enough to give a decent man the heartache.

AS SEEN THROUGH A MINISTER'S GLASSES

III

REV. EDWIN ALONZO BLAKE, D. D.

I AM very sorry it was not our privilege to remain longer in the

"Eternal City."

It has so long been a factor in the world in shaping its thought, that it is worthy the attention of the whole year. Hither the learned have come from all parts of the world, that they might sit under the shadow of the ancient temples and classic walls now in ruins, and be better able to understand the meaning of those things about which they have learned in books. The college faculties throughout America and the world are glad to send here their professors, that they may get more into the spirit of long-past days. But Rome has changed since the Caesars ruled, and even within our own day. Many who may read these lines will recall when Garibaldi and Emmanuel marched into Italy and set the land at liberty, and marched down to Quirinal Hill where dwelt Pope Pius IX., and gently asked him to move out if he pleased. From that time to this the king's palace has been here, and the Pope has dwelt across the Tiber in what a Protestant would call his parsonage.

I visited the Vatican the other day. Of course I did not seek an audience with the Pope. We could have had it—a private audience, too—but for my part I did not wish to kneel before him and kiss his ring, as some Americans had just done. It was enough for me to see them—that is, the Romanists, kissing Peter's toe, which, by the way, is fast wearing out, and a new one must soon be supplied.

Dr. Clark, one of our presiding elders, says it was a great day when Garibaldi marched into Rome. You will recall that right after him came a load of Bibles, and then the Methodist Episcopal Church, and both the Bible and the church have remained there ever since—and, so far as I know, have not had permission of his holiness. I must confess that I became a little more interested in our church than in that of the Pope. I wish all the readers of the HERALD could become acquainted with what our church is doing in Rome, and what it is attempting to do in the future. That it has come to remain, there is no reasonable doubt, and the sooner we awake to the fact and bend all our energies to aid her in her noble work, the sooner it will be accomplished.

Alluding to presiding elders recalls a very interesting fact. Dr. Wright is our minister on Quirinal Hill, and is also the presiding elder of another district. On that district he is the chief minister, but when at home, and in his own pulpit, he is subject to Dr. Clark, who is the presiding elder of the Rome District. When I became aware of this, I wondered how it would work in America. I would not suggest it. But it works admirably in Rome. They live at the college building in separate apartments, and are doing a noble work for God and Italy. It is well known among all good Methodists that we have a

Church and School,

besides a great publishing interest, in Rome. It was our good fortune to spend Sunday, March 5, in the Eternal City, and attend service at the Methodist Episcopal Church. Dr. Frederick H. Wright, the minister, preached a most eloquent and able sermon. We were glad to know that our denomination, which is doing such excellent work in the papal city, has so excellent a minister. It is our belief

that such strategic points at home or abroad need the strongest men in the pulpits, and our church has made no mistake at this point. It was communion Sunday with them, and we were comforted beyond measure, after hearing so helpful a sermon, to partake of the emblems of the love of our Lord Jesus Christ.

We took occasion to talk with the presiding elder, Dr. Clark, as well as Dr. Wright, upon the needs of their work in Rome. They each affirmed—and without knowing what the other said—"We need an endowment." To the question, "How much?" the reply came from each: "One hundred thousand dollars." I was prepared for a larger amount to be named, for it seemed to me that had they said a quarter of a million, it would not have been too much. They have no complaint to make; on the contrary, both of them are the most cheerful persons I have met in church work, even in America. I could but hope and pray that some rich American Methodists would see the work as we saw it, and as these holy ministers see it, and open their hearts and purses to this great call.

Here, too, may be seen the power of a godly life. One of these men told us he had hired a servant who was a Romanist. With no effort to convince her of her error, she came to them one day and asked if she could not partake of the communion, and later consulted them about joining the Methodist Episcopal Church. She said she had never seen such living before. It was new and attractive to her, and she wanted to become a Protestant. Our work as a whole is exerting just this influence on the Roman people in high life. We were informed that in our schools there are many children of those in high positions who will not consent to have them go to the sisters' school or the monks' schools because of certain influences. The average Italian is ignorant, though not lacking in intelligence, and these officials are anxious that their children shall have the best advantages. It is a thing commanding itself to all lovers of our dear old church that they have such confidence in our work among them. Some American's heart will soon be moved to help.

I visited our work in the same building carried on by

Miss Myra Leavitt

among the young men. I was exceedingly sorry not to meet this elect lady. She was formerly a Congregationalist, but has become so greatly interested in our work in Rome that she has recently united with us there. We are supplying so many ministers for that denomination in America, it is nothing more than just that they should give us one to make up for the loss in part, and this is done by allowing us to have Miss Leavitt. It was while traveling in Rome a few years ago that she became so impressed with our work among the Romans that she felt convinced it was her duty as well as privilege to help it on; and now both Congregationalist and Methodist have just reason to be proud of her noble and far reaching influence. It was encouraging to hear the minister speak in the highest terms of the woman and her work, and I felt that I had lost much in not being able to make her acquaintance. Sunday evenings she meets the young college men who happen to be in Rome, and they are receiving an influence from her which will be lasting. It was to these university students that I made an address for the first time through an interpreter. I scarcely knew what to say, having somewhat the feeling I did when I first attempted to talk with the late George Lansing Taylor. Being very deaf, he carried at one time a long speaking-tube about his neck, and when

addressed would immediately put one end into his ear and the other end into your hand. It frightened me at first, and I could say nothing. I hope I made out a little better, however, on this occasion. They all seemed to appreciate it, and when I came away showed signs of deep interest.

I was much affected when for a few moments I stood under the dark, damp roof of the Mamertine prison and listened to the touching words written there by Paul in full view of the fate that awaited him. We in America can never get an adequate idea of what it meant when he said, "I am now ready to be offered," till we have in some way surrounded ourselves with his environments as far as possible. It was a sublime faith; and as we stood there in that prison and listened to the reading of his epistle by Dr. Matthews, our conductor, we all pledged a heartier support to the Gospel which he represented and which we proclaim.

We are now on our way to Athens, and I hope to tell you a little of the work being accomplished there.

Adriatic Sea, March 14.

Life is an arrow.

Therefore you must know

What mark to aim at;

Then draw it to a head and let it go.

See first that the design is wise and just;
That ascertained, pursue it resolutely;
Do not for one repulse forego the purpose
That you resolved to effect.

—Henry Van Dyke.

NEW ENGLAND CONFERENCE LOSSES

REV. G. F. DURGIN.

A NOT very thorough study of the reports made at the recent session of the New England Conference shows loss in several departments. The number of organized Sunday-schools is four less than last year; the loss in officers and teachers is 190, and in scholars 301. There has been a drop in the average attendance of 75. The Home Department makes a gain in membership of 469, or a little more than 8 per cent. This in no way offsets the loss in the other departments.

There is a slight decrease in the aggregate of pastors' salaries, amounting to \$28.

The membership list fares worse. The reported probationers number 34 less than last year. The full membership list loses 614. Much of this last loss is accounted for by "pruning." More than four hundred of this loss occurs on the Lynn District, in four churches: Meridian Street, East Boston, and Maple Street, Lynn, each cut an exact 100 from the last report; Saratoga Street, East Boston, and First Church, Chelsea, each contribute more than 100 to the net loss. Cambridge District has one large reduction: Central Church, Lowell, loses 100. The balance is a total of several small decreases. There appears to be good reason for loss in the communities named above. Probably no Protestant church can withstand the changes in population in these centres. But that the Conference loses so largely from the total; that other churches do not make up for the above necessary losses; that the number of reported conversions is 333 less than last year, make suggestion for thought. Allowing that such figures, even when most conscientiously made, are not exact indications of actual changes, they do, nevertheless, suggest that there may be a place for good service by the newly-appointed Conference "Commission on Aggressive Evangelism."

Cambridge, Mass.

THE FAMILY

THE GOD OF THE HILLS AND THE VALLEYS

I KINGS 20:28.

ILLIAN ELLIS CHARLTON.

Our God is the God of the hilltops ;
He stands, in His love and power,
With us on our mounts of vision
In the hush of some mystic hour,
When the heavens seem to open
Before our waiting eyes,
And the whole earth is transfigured
With the glory from the skies.

Our God is the God of the valleys —
The God of the common place ;
He toucheth the grey of our weaving,
With the gold of His truth and grace.
He comes from His height of heaven
To tarry with us alway ;
And walks in our little gardens
In the cool of the busy day.

Our God is the God of the valleys
Where the battle must be fought ;
He is near in the hour of danger,
When the conflict waxes hot ;
And He leads us ever onward,
Calm 'mid the clash of swords,
Conquering and to conquer,
For the battle is the Lord's !

O God of the hills and valleys,
We bless Thee on our way !
Thou art near in the morning splendor,
And burden and heat of the day ;
Near when the night-mists gather,
Near when the morn shall rise,
And we pass from the valley's shadow
To the hills of Paradise.

Thoughts for the Thoughtful

God's Presence in Death

"If I make my bed in Sheol, Thou art there." — PSALM 139:8.

WHAT a strange spot for the presence of God — Sheol, the place of the dead ! I could understand His presence in every other spot. If I ascended up into heaven, I should expect, like the Psalmist, to find Him there. If I rose on the wings of the morning, I should expect to find Him there. If I launched on the great sea, I should expect to find Him there. Even in the hour of night I can understand His presence, for my night is the day of another hemisphere. But the place of the dead — how can God be present here ? Is not God life, eternal life, exhaustless life ? How can eternal life claim a spot for its presence here ? Is there anything in God's nature which makes it possible for Him to unite with such an empty thing as death ? Yes ; the very essence of His nature does, for that is love. There is nothing so like death as love. Love is the passing of my life into another life. I think the most complete death that ever took place took place in heaven. We speak of dying as a going to heaven from earth. Paul says that the most complete death ever seen was a coming to earth from heaven. He says that the greatest transition of life ever made was where Love, " though in the form of God, yet emptied itself, and took the form of a servant, and was found in fashion as a man." In the light of such a thought, who shall say that the valley of the shadow is to God a foreign soil ?

My Father, men have thought to honor

Thee by excluding Thy presence from the dark valley. I have heard them say, " I shall be ushered after death into the presence of the Lord." Nay, not " after." That would mean that in the act of dying I am without Thy presence. I could not bear that ; it would add to death a new terror — the greatest terror of all. Art Thou to be away from me in my one hour of absolute weakness ? Who is to lead me across the flood if Thou art not there ? An angel ? I would not trust him ; he knows less about death than Thou knowest. He has less experience of such a transit because he has less love. I shall decline the escort of an angel ; I shall decline the escort of any guide who has no experience of the flood. Come, Thyself, Thou Immortal Love, that art yet immortal by dying ! Come Thyself and bear me across the stream ! Thou hast sounded the stream ; Thou hast proved that life can be immortal after self-forgetfulness — can live in the servant's form when the regal form has been discarded. No experience of the valley is so near to me as Thine. Come Thyself to me in the valley ! Send away Thine emissaries ! Dismiss the angel guides that essay a depth beyond their strength ! Call back the unpractised hands from the brink of the stream, and stand Thyself upon the bank to comfort me ! I would not taste of death till I have seen Thee ! — REV. GEORGE MATHESON, D. D., in "Leaves for Quiet Hours."

Out of Sorts

WHEN a printer says he is "out of sorts," sometimes he means what the rest of us mean by that expression, and sometimes he means a quite different thing. For to a printer the words, "out of sorts," may signify that his type cases have run out of h's, for instance, or capital T's. Then some other letter of the same width has to be substituted for the h's or T's until a fresh supply can be obtained, or the desired letters can be "pulled" from matter on the "dead stone;" that is, matter already used, and ready to be distributed back into the cases.

This printer's use of the term "out of sorts" is, after all, not very far away from

our ordinary use of it. For when a man is "out of sorts," in the sense of gloomy, moody, glum, it is because he is "out of sorts" in the printer's sense ; that is, it is because he lacks some of the elements that should be found in the make-up of his life — some boxes of his life's type cases are empty.

He may have run out of health. Probably more people are "out of sorts" because they are out of health than for any other reason, and not every one recognizes this cause of moodiness in one's self or others, because being "out of sorts" is almost the very first symptom of being out of health. So if you are "out of sorts," it

would be well to look first to your stomach or your liver or your eyes or your teeth, or some other part of your wonderful body that you may be abusing.

But being "out of sorts" may be caused by being "out of patience." When a man's supply of patience runs out, he cannot "set up" properly a single line of his life.

Or being "out of sorts" may signify being "out of sympathy" with some person, or with your task, or with some other factor of your life. Or it may spring from being "out of touch" with your surroundings, your friends, your employers, your employees. More than likely it is because you are "out of touch" with God.

There is always a reason for it when you are "out of sorts." The printer knows at once just what is wanted, and he sends to the type foundry and gets it. He knows that it is useless to go on much further with his typesetting till he has obtained a supply of the missing letter. Let us come to the same sensible conclusion in our lives. Being "out of sorts" is always a serious symptom. It will never right itself. Nothing will right it but the discovery of the lack, whatever it may be, and the supply of the lack, whether it is a lack of health, of patience and sympathy, or of a closer touch with other people or with God. Never acquiesce for an hour in that miserable condition, being "out of sorts." — Amos R. Wells.

HIS APPOINTMENT

MARION BRIER.

IT was the closing session of the Annual Conference, some years ago. The presiding Bishop held in his hand the list of appointments — that list that meant so much to each of the three hundred ministers in the pews before him. He raised the paper and adjusted his glasses ; a tense silence fell upon the room ; the clock ticked loudly. Slowly and distinctly he read the long list through. When he had finished, there were many conflicting emotions to be read on the faces before him. Some of the men, with a new light in their eyes and shoulders unconsciously straightened, were looking forward to a happy, prosperous year amid congenial surroundings ; some, with new lines of care on their faces and shoulders drooping as if a burden had been laid upon them, were facing the prospect of a discouraging year ; some, with calm, unruffled faces, looked forward to another year with the people among whom they had been laboring ; others, with questioning faces, knew that they must leave the people whom they had learned to love so dearly, and whose interests were so dear to their hearts, and go to a place that was only a name to them — what the year might hold of success or failure they could not even guess ; a few white-haired men sat with bowed heads, the shadow of age seeming to have deepened upon their faces in the last hour. The time had come when they must leave the work that had been their life for so many years ; their names were added to the list of superannuates. It was hard to step aside and give up work ; they had hoped to still be in the harness when the call came to service above.

The benediction was pronounced. Con-

ference was over. There was a busy hum of voices, parting handshakes, good wishes, congratulations, and a few commiserations. Wesley Roberts slipped quietly out of the church. There was an earlier train than the others intended taking that he could catch if he made haste, and he was anxious to get home as soon as possible. Margaret would be anxious to know what the next year held for them.

She met him with eager questioning. This was to be their first charge. They had looked forward happily to it, and spent many hours planning the things that they and their church would do; they meant to make it a power for good in the community.

Wesley did not answer at once. He stood holding Margaret's hands in his own and looking deep into her eyes for a moment. Then he said, slowly:

"This afternoon, when we were going back to the church, one of the men remarked that we would soon know all about our appointments. Brother Wright looked up with that slow smile of his, and said, 'I'm afraid some of us will know about our disappointments.' And, dear, ours is one of the disappointments."

He watched her face closely, dreading to see the cloud that must shadow its brightness. But there was no sign of it; her eyes were as clear, steadfast and undaunted as ever.

"But tell me about it, Wesley," she commanded, laughingly stamping her foot. "You're hard on the nerves. I'm in a hurry to hear about it. Now tell me, quick!"

So he told her of the forsaken little church at Daleville; of how it had been built ten years before by the small village and the large farming district around it; of how the man who had been at the head of everything and had handled all the money had proved to be a dishonest hypocrite, and of how since then the people had refused to have anything to do with the church. The minister had done his best among them, but they were a stubborn people, and, having declared against the church, not one of them could be induced to step inside it to a service. After three months of anxiety and discouragement, the minister had given up and closed the church door, and it had not been opened since.

But this year the Bishop and the presiding elder had decided that another effort should be made there, and had chosen Wesley as the man to make it. "Talk about disappointments," he concluded, with a bitter note in his voice; "some of the other men thought that they got disappointing places, but they are all princely in comparison with this one. What chance is there to do a thing in a place like that? The people are prejudiced and obstinate; they have made up their minds that religion is a fraud because they were deceived in one man, and they simply won't listen to reason. There isn't any chance to accomplish anything there. I've a great mind to resign without going near the place, and accept that principalship that was offered me last week."

Margaret was silent, with a far-away look in her eyes. "I wouldn't care so

much," he added, "but it will be so unpleasant for you there."

Margaret smiled; there was no hint of shadow on her face, only a serious earnestness. "I read somewhere," she said slowly, "that for disappointment we should always read His appointment. Wesley, we have both prayed earnestly that God would send us where we would do the most good this year, and I believe that He heard us, and I don't believe that He makes mistakes. Dear, I believe that this disappointment is His appointment; and we will go there, sure that He sent us for some good reason. Will we not, Wesley?"

Wesley did not answer at once. He bent and kissed Margaret's earnest face, and then, gently withdrawing his hands from her clasp, he walked to the window. The battle was sharp, for his disappointment had been keen; but it was brief, and not many minutes afterward he drew a sharp breath that put regrets behind him, and squaring his shoulders as if ready to meet whatever of difficulties might be before him, he turned from the window. Faith had triumphed; he would take the work given him as a trust from God.

There were the goods to be packed, so it was Saturday afternoon before Wesley and Margaret took the train for their appointment. It had grown dark, and a dreary, drizzling rain had set in by the time they reached Daleville. No one met them; there was nothing of the town to be seen but an occasional twinkling light. A man with the mail bag and a lantern was just starting off, but by the time they had looked after their baggage he was a block away. They started out bravely, however, to follow him through the darkness, although it was with difficulty that they kept on the sidewalk. Presently reaching what appeared to be the main street, they stopped to make inquiries at a store.

A number of people waiting to make their Saturday night purchases stared at them curiously. Wesley introduced himself, and made some inquiries, but all the information that he could obtain was the fact that there was no vacant house to be had. No one had any suggestion to offer, or seemed in the least interested in the matter. They could find out nothing about the church. Every answer was non-committal.

After inviting them all to be at church the next day, and inquiring the way to the hotel, Wesley and Margaret went on. The hotel proved to be a smoky, dingy, dreary place, half-filled with loafers. Neither Wesley nor Margaret could more than taste the unappetizing supper. Each tried to be unusually gay for the sake of the other, but in spite of their best efforts the evening grew more and more depressing.

Sunday morning proved bright and fair, and their spirits rose to meet the sunshine. They were proof even against muddy coffee, greasy fried potatoes, and soggy pancakes. A little after ten o'clock they went over to the church, their hearts hopeful, determined to give their best to this people.

The church door swung open on rusty hinges with loud, protesting creaks. They stepped inside and looked about in

dismay. Dirt, dust and cobwebs were everywhere; the windows were coated thick with grime; the stovepipe was parted and swayed dangerously over their heads, while soot was scattered plentifully beneath it; there was a strong, damp, musty smell—everything spoke of desolation.

Wesley turned back to the fresh air and the sunshine, while the homesickness that he had been desperately fighting away for the last fifteen hours swept over him overwhelmingly. Must he spend a whole year amid this desolation? He could not and would not stay.

Meanwhile Margaret had been flying about, throwing open the windows and brushing up the worst of the soot with a stubby old broom. She came over to the doorway now and slipped a hand through Wesley's arm. "Never mind," she said cheerily, "soap and water will do wonders, and we'll have a good chance to clean the church this week while we're waiting for a house to live in. I can hardly wait until after Sunday to begin."

In spite of her cheery words there was a strained note in her voice. Wesley silently clasped the hand on his arm, and together they stood, with no farther words, waiting for their congregation.

Half past ten came; twenty minutes to eleven; a quarter; ten minutes; eleven o'clock; and still no one had come.

Wesley gathered up his notes, his Bible and his hymnal. "Come," he said, "we may as well go."

Margaret hesitated.

"What is it, Margaret?" Wesley stopped half-way to the door and looked questioningly at her earnest face.

She spoke slowly, her eyes wandering about the forsaken-looking building: "I can't bear to go away without doing anything. Can't we spend this hour, when you expected to preach to the people, in praying that we may do some good in this church yet?"

So they kelt amid the dust, the dirt, and the cobwebs, and prayed as they had never prayed before.

It was a long, depressing day at the noisy, tobacco-scented hotel. When evening came they borrowed a lamp and went once more to the church. Again no one came, and again they spent the hour in prayer. "Never mind," Margaret said, at nine o'clock. "I don't very much blame any one for not coming to this desolate church. By next Sunday we will have it in some kind of shape, and will have had a chance to get acquainted with some of the people and to invite them personally."

Monday morning they went to work with soap and water, and worked hard all the week. By Saturday the church was bright and clean. That afternoon they walked out into the country and brought back great armfuls of boughs with which to decorate it. All their spare time they had spent in trying to get acquainted with the people and in inviting them to church.

They went early to the church again that Sunday. Margaret gave a sigh of satisfaction as she looked the room over. "I'm sure the people will enjoy it," she said; "they don't seem to have very much that is bright in their lives."

Again they waited as the slow minutes

ticked away. Surely some one would come today. Even if there were only a half-dozen, it would be a beginning and an encouragement. But no one came. Their hopes sank lower and lower. It was a keen disappointment. "I'm afraid it's no use; the people simply will not have anything to do with us." There was a note of despondency in Wesley's voice.

But the light in Margaret's eyes was still steadfast. "I don't believe it's useless, Wesley," she declared, loyally. "We won't give up. We will do everything we can, and come here at the hour of every service, and if the people don't come to hear you, we will spend the hour praying for them. If God has a work for us to do here, we will not fail."

The weeks went by after that, discouraging enough in their lack of results. Wesley and Margaret had at last found a house, and were settled. They threw their whole selves into the effort to win the people about them, but with little success. A few began coming irregularly to church, but they seemed to resist all impressions from the sermons. They tried to gather the children together and to organize a Sunday-school, but Sunday meant a holiday to the children, and it was almost impossible to hold them. Some Sundays none of them came and again a few would drop in.

But Wesley and Margaret did not despair. If there was one person at church, Wesley preached his very best; if one child came to Sunday-school, Margaret taught it. Through the week they tried their best to become acquainted with the people. Probably no minister and his wife on that district worked harder or more faithfully, and certainly no others worked amid such discouraging surroundings, or with less to live upon.

The year seemed long, but at last Conference time drew near again. That last Sunday evening after church at which there had been ten present Wesley sat thinking it over.

"A penny for your thoughts," Margaret interrupted, smilingly.

Wesley looked up. "Do you know," he said, slowly, "I can't understand yet why we were sent here this year. We have done the very best we could, and still the work has been a failure. We have accomplished nothing to speak of. I can't understand it."

Ten years afterwards a group of ministers were talking at the Annual Conference. "It is remarkable," one man observed, "how fast Wesley Roberts has been advanced these last years. He is less than thirty-five, and has one of the best charges in the Conference."

"Well, he is worthy of it," another replied. "He had the next charge to mine two years ago, and he did a wonderful work there."

"But I don't understand it," the first speaker objected. "We were in college together, you know, and while Roberts was a nice, bright young fellow, I never saw anything remarkable about him — nothing that would explain his unusual success."

An elderly man who had been presiding elder for many years looked up, "I can tell you what was the making of Wesley

Roberts," he said. "It was the year he spent at Daleville ten years ago. It was a soul-testing experience, I assure you; but he developed a strength and a faith that surprised me. I had always considered him somewhat lacking in stamina before, but he stood by his work there nobly under the most trying circumstances. He thought that he did not accomplish anything, but he sowed seed there that has sprung up since and yielded a rich harvest. There is a membership of over seventy in that church now, and a more faithful, thoroughly-to-be-depended-upon people would be hard to find anywhere. Yes," he added, after a moment of silence, "Wesley Roberts owes his success in the ministry to that year at Daleville; it developed him wonderfully."

this is what they saw when dawned that bright Arbor Day morning: They saw Kathie's brother Clarence pull Pine roughly out of the ground and toss her over the fence right into the street, leaving nothing but a great ungainly hole.

"Good-by, Spruce!" called Pine, sweetly, through the slats of the fence.

"Good-by, Pine!" Spruce called back. "I shall always love you more than I do any other tree in the world — even more than my own Spruce sisters. Perhaps some one will pick you up, and you will be given another chance."

"I hope so," said Pine, faintly.

And it was not long before Pine's hopes were fulfilled, for some children passed and almost stumbled over the Pine that was lying upon the sidewalk.

"Hurrah!" shouted a little fellow, with his bare knees showing through the holes in his trousers' legs. "Here's a tree for Arbor Day!"

"Here, you get out!" cried another, with his bare knees showing through the holes in his trousers' legs, and his bare elbows showing through the holes in his jacket sleeves. "I want that tree for myself. There ain't so much as a spear of grass in my old yard, and I'm just a goin' to dec'rete it with this ere tree for Arbor Day."

"But you shan't have it!" cried the first little chap, taking the tree in his arms and hugging it up as if he already loved it. "Almeda is goin' to have this tree 'cause she's sick, and that's all there is 'bout it."

Then the little speaker went running down the street with all of the other children scampering after him and playfully trying to pull Pine out of his arms.

He entered through a broken door into a tumble-down house and held the tree up in front of a pale-faced girl who was lying upon a bed in the corner.

"Here's an Arbor Day tree for you, Sis," he said. "Ain't that fine, though?"

"Oh! Oh! Oh!" was all that Almeda could say; and as her brother told her where he had found the tree, and that it was to be hers always, she clapped her hands in glee.

"I'll let the tree stand up here side of your bed this morning," said the little fellow, "then this afternoon I'll get another tub and some dirt, and set it out for you. Then it can be in the house, or out of the house, or pop behind the door, any time that you want it to."

"All right," said Almeda.

"And we'll bring some posies to put on the tree so that it will look like a tree full of roses or a Christmas tree," called out one of the little fellows who was peeping in at the window.

Then away they went, and soon returned with their arms full of bright colored paper flowers, which they threw upon Almeda's bed, and she passed the rest of the forenoon in putting them upon the scraggy branches of the pine. She was so happy in this work that she forgot all about being sick.

Then Pine said to herself: "Oh, I am so glad that I was thrown away! This is the best day of my life."

Bath, Maine.

ONLY GOD IS GREAT

A certain pasha, dead these thousand years,
Once from his harem fled in sudden tears,
And had this sentence on the city's gate
Deeply engraven, "Only God is great."
So those four words above the city's noise
Hung like the accents of an angel's voice,
And evermore, from the high barbican,
Saluted each returning caravan.

Lost is that city's glory. Every gust
Lifts, with crisp leaves, the unknown
pasha's dust.
And all is ruin — save one wrinkled gate,
Whereon is written, "Only God is great."

— Aldrich.

BOYS AND GIRLS

THE PINE'S ARBOR DAY

ALICE MAY DOUGLAS.

"I suppose that I will be taken up and thrown away now that Arbor Day is coming," said little Pine, with a sigh, to Spruce, who was her only neighbor upon the lawn.

"Oh, I don't know as you will," said short and stubby Spruce, in a comforting voice.

"But I know that I will, for I heard Kathie saying just today that she was ashamed of such a looking old thing as I am, and that she was glad Arbor Day was coming so that she could have a new tree to put in my place. And what made me feel the worst of all was that she said she'd never get another pine, for a pine tree is always sure to pine away. Now that is not so. The pines are rugged trees, and when people themselves begin to pine away with sickness, the scent of the pine trees will make them well again. Oh, I don't like to hear a little girl talking so about our noble family, especially since it was Kathie's own fault that I am doing no better. She did not set me out right."

"Well, I wouldn't worry about it," said Spruce. "If Kathie does put another tree on this lawn in your place, I shall never forget you, and I shall never love another tree as well as I do you."

"Well, we'll wait and see," said Pine, trying to be hopeful.

So patiently the two trees waited, and

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson VI

SUNDAY, MAY 7, 1905.

JOHN 15:1-12.

THE VINE AND THE BRANCHES

I Preliminary

1. GOLDEN TEXT: *Herein is my father glorified, that ye bear much fruit.* — John 15:8.

2. DATE: A. D. 30, Thursday evening, April 6.

3. PLACE: The "upper room" in Jerusalem.

4. HOME READINGS: Monday — John 15:1-12. Tuesday — Matt. 7:18-20. Wednesday — 1 John 2:1-11. Thursday — 1 John 3:18-24. Friday — 1 John 4:7-16. Saturday — Gal. 5:22-26. Sunday — Col. 3:8-17.

II. Introductory

They had risen from the table. They had sung the usual hymn — a part of the great Hallel. They were girding their garments around them to leave the house, but Jesus had still much to say. Was it the cup of which they had been partaking, or the windows half-shaded with a clustering vine, that gave Him a text for this beautiful apostrophe? We cannot tell. But never have the relations between our Lord and His followers been more vividly portrayed than in the discourse here given: "I am the Vine" — the true, archetypal Vine; "ye are the branches; My Father is the Husbandman." He permits no sterile branch to remain in Me; it is pitilessly cut off. He does not spare the fruitful branches even — pruning off everything redundant, cutting to the quick, that they may be still more fruitful. Now ye, my disciples, have received with meekness the engrafted word which is able to save your souls. Ye are pruned, and united to Me, the Vine. See that ye "abide in Me, and I in you." Apart from Me fruitfulness is impossible; but he who abides in Me will bear "much fruit." The fate of the barren branch is to be cut off, to wither, to be burned; the privilege of being united to Me and of keeping My words, is to "ask what ye will, and it will be done unto you." By bearing much fruit ye will show that ye are really My disciples, and will also glorify the Father. The secret of all abiding union is love. My love for you finds its counterpart in the love which the Father has for Me. By keeping His commandments I have continued in His love; and by keeping My commandments ye will continue in My love. And the purpose of all this teaching is not to dispirit or sadden you, but rather that ye may become partakers of My joy, and that your joy may be complete. My commandment is that ye "love one another, even as I have loved you."

III Expository

1. I am the true vine. — Our Lord had claimed to be the Light of the world, the Bread of heaven, the Shepherd, the Life. He now claims to be the Vine — the life-trunk of regenerate humanity, into which all His people are incorporated and live, and are fruitful only in their union with Him. And He is the true Vine, not merely in the sense of being the opposite of false, but "true" in the sense of being the veritable, the ideal, the essential Vine, in whom all vine types find their reality, the spirit-

ual original of even earthly, material vines, seeing that earthly things are patterns of things in the heavens. (Heb. 9:23). "In the Old Testament the vine is the type of Israel, planted by the Almighty as the husbandman, to adorn, refresh and quicken the earth. But Israel proved itself 'the degenerate plant of a strange vine.' Jesus, therefore, is here the 'true Vine,' because He is the true Israel of God, in whom is fulfilled all that is demanded of the true Vine." (Revision Commentary). My Father is the husbandman. — He is the Planter of the Vine, the Pruner of its branches, the Proprietor of its fruits.

This true vine is Christ; not the man Christ Jesus, but the living, abiding Christ; the Christ who is with His people always, even unto the end of the world (Matt. 28:20); who reproduces Himself in every true disciple, since only they in whom is the spirit of Christ are truly His (Rom. 8:9); and who is thus far more widely and potently in the earth today than He ever was or could be in the flesh. . . . It is this ever-living Christ, reproduced in all His members, and spreading over the whole earth, that is the true Vine, in contrast with the old Israel, which proved to be no true vine (Abbott).

2. Every branch in me. — Two kinds of branches are here spoken of — the non-fruitful and the fruitful; but both are regarded as branches of the Vine, and both receive the attention of the Vine-dresser. Says Trench: "All infants baptized into Christ are in Him . . . but it remains for themselves to determine whether, by believing and obeying, they shall make the potential blessings of this position actually their own; whether that fellowship with Christ, which has been so freely given to them, shall unfold itself into the new creation." That beareth not fruit. — In the case of the disciple this non-fruitbearing is, of course, voluntary. The conditions are all favorable, the power is given, fruit is possible, but all these advantages are willfully nullified. He taketh (R. V., "taketh it") away. — Excision from Christ is the penalty of persistent unfruitfulness. The branches were grafted into Him for a purpose; if they fail to serve that purpose, the divine Lord of the vineyard will cut them off. Every branch that beareth fruit — such fruits, for example, as love, joy, peace, etc. (Gal. 5:23). He purgeth it (R. V., "cleanseth it") — prunes it, cuts off all twigs or excessive growth that use up sap which is needed for fruitage. Says Trench: "To how many dealings of God with His own — mysterious, inscrutable, inexplicable otherwise — will this, kept properly in mind, furnish us with a key!" "Whom the Lord loveth, He chasteneth." That it may bring forth (R. V., "bear") more fruit. — The purpose of heavenly discipline is here distinctly taught — not cruelty, but increased fruitfulness. "No chastening for the present seemeth to be joyous, but rather grievous;" but the purpose is "the peaceable fruits of righteousness in them that are exercised thereby."

Integrity in the practical dealings of life, conduct squared by the principles of true ethics, zeal, liberality and energy in the benevolent organizations and operations of the church and age, are fruits which every branch of Christ should bring forth abundantly and increasingly (Whedon).

3, 4. Now ye are clean through the word (R. V., "Already ye are clean because of the Word,") — that "quick and powerful" word, "sharper than any two-edged sword." They had been under the pruning knife, chastened by the discipline through which they had passed, and by the loving and obedient reception of the truths which Jesus had taught them. Abide in me and I in you. — Their wills are treated as a factor in this twofold direction. See to it that ye con-

tinue in Me, the Vine, and that I continue in you. It rests with you to maintain this vital, reciprocal connection. Fail not in this, seeing that fruitfulness and spiritual life depend upon it. Branch cannot bear fruit of itself — a law of the vegetable kingdom which carries here its own significance. No more can ye — R. V., "so neither can ye." Except ye abide in me — The absolute necessity of being in Christ as a permanent condition of true living and fruitfulness, could not be more strongly stated.

The branch of itself apart from the vine has no original source of life. The sap flows from the vine to branch and tendril and leaf and fruit. The branch of itself is a lifeless organ, and only fulfills its functions when it is connected with the vine. So in the spiritual life men apart from Christ have no original source of life and fruitfulness. The true life flows from Him to every branch that abides in Him, quickening by its power the whole man and making him fruitful in good (Watkins).

5. I am the vine, ye are the branches — the first time that the Vine and its branches have been spoken of antithetically and in organic contrast. The same bringeth forth (R. V., "beareth") much fruit — conditions being perfect. What has heretofore been stated by way of condition is here stated by way of encouragement. Not only must this mutual abiding exist in order that fruit bearing may be possible, but also, if it exist, the fruit-bearing shall be abundant. Without me (R. V., "apart from me") ye can do nothing. — Separation from Christ severs the vital condition; all activities and productiveness cease.

6. If a man abide not in me — chooses to be sterile, refuses to be a branch. Cast forth. — The Husbandman has no further use for him. He is no longer permitted to be a part of the Vine. Withered. — The life sap no longer flows through him; it is only a question of time when his moisture will be utterly dried up. Cast them into the fire. — Possibly the withered branches of the neighboring vineyards were now being burned, and the fires may have been visible from the "upper room." The burning of the withered branches is significant of the final judgment.

All which is here expressed or implied of "the fire" (Matt. 3:10), "the flame" (Luke 16:21), "the flaming fire" (2 Thess. 1:8), "the furnace

Peculiar To Itself

In what it is and what it does — containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system — is true only of

Hood's Sarsaparilla

No other medicine acts like it; no other medicine has done so much real, substantial good, no other medicine has restored health and strength at so little cost.

"I was troubled with scrofula and came near losing my eyesight. For four months I could not see to do anything. After taking two bottles of Hood's Sarsaparilla I could see to walk, and when I had taken eight bottles I could see as well as ever." SUSIE A. HAIRSTON, Withers, N. C.

Hood's Sarsaparilla promises to cure and keeps the promise.

of fire" (Matt. 13: 42, 50), "the gehenna of fire" (Mark 9: 43), "the lake of fire" (Rev. 20: 15), "the everlasting fire" (Matt. 25: 41), with all the secrets of anguish which words like these, if there be any truth in words, must involve, demands rather to be trembled at than needs to be expounded (Trench).

7. If ye abide in me. — Their horror at the judgment which He had just expressed would naturally lead them to listen to these words more earnestly. And my words abide in you. — For one to keep the sayings of Christ is to invite the Father and the Son to abide in him (14: 23). Ye shall ask what ye will. — This same promise was conditioned, on a former occasion, upon asking in the name of Christ. Asking in the name of Christ supposes this mutual indwelling. In either case the asking is with a view to greater fruitfulness. Bengel brightly says: "Prayers themselves are fruit, and increase fruit."

The petitions of the true disciples are echoes, so to speak, of Christ's words. As He has spoken, so they speak. Their prayer is only some fragment of His teaching transformed into a supplication, and so it will necessarily be heard (Westcott).

8. Herein is my Father glorified. — The "herein" may refer to the abiding fellowship and unlimited answers to prayer described in the preceding verse, or it may refer to the "much fruit" in the second clause of the verse. Westcott prefers the latter: "In the fruitfulness of the vine lie the joy and the glory of the husbandman." So shall ye be my disciples — grow up to be My disciples; attain to the proper standard of discipleship. Union, communion, fruitfulness, would make them more and more worthy of the Christian name and profession.

9. As the Father, etc. — The life of all true union is love. Jesus here tells the disciples with what measure and quality He has loved them — "a love so ineffable and perfect as to be paralleled only by the love of the Father to the Son" (Whedon). Continue ye (R. V., "abide ye") in my love. — Let nothing separate you from this love which I cherish toward you. Live in it as in your vital air.

10. If ye keep my commandments. — This shows them how to abide in His love. "His commandments," says Tholuck, "are the provisions which He has made for the regulation of men's lives — precepts, promises, instructions, consolations and warnings in a mass." As I have kept my Father's commandments. — Who else could make an assertion like this? And what an ennobling motive to union with Christ and obedience to His words is this constant appeal to the relations between the Father and the Son!

It is not simply the doing of special commandments that is thought of, but a complete adoption of the Father's will by the Son, and of the Son's will by us; and this is not spoken of as a proof of love, but as the condition which makes continued love possible. The Father never ceases to love the Son because the Son's will is the expression of His own. The Son never ceases to love His disciples, because their will is the expression of His will; and without this harmony of will and act, union and fellowship are impossible (Revision Commentary).

11. These things — concerning the Vine and the branches, with its lessons; and particularly the last lesson concerning love. That my joy might remain (R. V., "may be") in you. — "Joy" comes second in the catalogue of the fruits of the Spirit, "love, joy," etc. The outcome of this vital union, and fruitfulness, and love, and obedience would be His joy — the rich, satisfying, abiding delight which He felt from His perfect relations with the Father. That your joy might be full (R. V., "that your joy

may be fulfilled") — perfected, completed.

12. This is my commandment — the "new" commandment. Love one another as (R. V., "even as") I have loved you. — Christ love is to be the measure of brother love; the intense, positive, self-sacrificing affection which He evinced for His own.

IV Inferential

1. Nature ministers to grace. The profoundest spiritual truths are shadowed forth to eyes that see them in the visible creation of God.

2. The Father had a vineyard in the Old Testament time; now He has a Vine. The planting, watering, grafting, pruning and fruitage are all His care.

3. The believer sustains to Christ the intimate, vital relations of a branch to a vine; the life of the one is the life of the other.

4. Spiritual barrenness is punished by excision; spiritual fruitfulness is increased by chastening.

5. Out of Christ fruitfulness is impossible; the believer must abide in Christ, and Christ in Him.

6. We must either be fruitful or burn.

7. The man "in Christ" will translate his Lord's words into availings prayers — asking "what he will."

8. Fruitfulness glorifies the Father, and is the test of discipleship.

9. Christ's love for His own is of the same character as the Father's for Him, and the measure and pattern of the love which each follower owes to every other.

W. H. M. S. Notes

— Miss Ida Miner, who is serving as field deaconess for Baltimore Conference W. H. M. S., has been giving much time to evangelistic work. In Martinsburg, W. Va., where she assisted the pastor for two weeks, the church gave her \$100 for the Deaconess Home in Washington as an expression of appreciation of her faithful services.

— The new Commissioner of Immigration at Ellis Island, in a communication to the missionaries at work there, said: "Your work has always commended itself to me. I know of no fellow mortal who stands more in need of such kindly ministrations than one, who, having left his mortal home, finds himself barred at the threshold of the country in which he hopes to acquire a domicile. It is my purpose and desire, consistent with my duties as commissioner of immigration, to see to it that such consolation as you may bring shall not be denied him."

— The Oriental Bureau of the W. H. M. S., with headquarters in San Francisco, Cal., is doing a large and beneficial work. The missionary, Mrs. Chan Hon Fan, who speaks the Chinese language, finds her field of labor among the seven hundred families in "Little China." She has twenty bound-footed women on her visiting list. One day a bound-footed woman upon whom she frequently calls, followed her to the door, and said: "I wish I could see God."

— The beautiful new building known as Fisk Hall, and occupied by the Kansas City National Training School, contains thirty-two rooms. Twenty-four of these are sleeping-rooms, most of them being double rooms. The large parlor, the dining-room, and twenty of the sleeping rooms have been furnished by Conferences, churches and individuals. Miss Anna Niederheiser is the capable and successful superintendent.

— Dr. Newhall, superintendent of the Jesse Lee Home at Unalaska, Alaska, says, in a recent letter: "People look for an answer to their letters in two weeks or so, not realizing that their letter often takes three months to get here." Friends who are interested in this distant Home, please take note that neither Jesse Lee Home nor the new building have window shades, and act accordingly.

— Miss Elizabeth Schwab, one of the excellent missionaries in Jesse Lee Home, is

HOW TO FIND OUT

Fill a bottle or common glass with your water, and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine, or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best.

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to return to the States in the early summer. She writes: "I am not tired or discouraged, but having been here nearly four years, and greatly desiring to take a medical course at Northwestern University, I fear that if I wait another year I may not be in physical condition to do this."

— The hospital connected with the mission in Unalaska is doing an excellent work. Supplies are greatly needed, such as hot-water bags, hand-brushes, safety-pins, surgeons' needles and silk, court-plaster, etc. These little things can be so easily sent by mail that it would seem that many little packages might be sent with only the expenditure of a little thought and a small amount of money, which would greatly relieve Dr. Newhall.

— Harwood Home, Albuquerque, N. M., is rejoicing in the long-desired and greatly needed addition. Miss Baker, one of the missionaries, writes: "Increased accommodations means that we must have more furniture. It will make possible an increased number of pupils, and this means that we must have more food, more clothing, more school supplies, and, most of all, more money." Mrs. Anna Kent, secretary of the Bureau, 60 South Clinton St., East Orange, N. J., will gladly communicate with any who feel drawn to help supply the needs in this excellent Home.

— The deaconess work carried on in connection with the W. H. M. S. has assumed large proportions. Last year the deaconesses in the various Homes and Settlements made nearly 179,000 calls, spent 1,080,077 hours in nursing, conducted 12,107 meetings, and spent 7,686 hours in industrial schools. It would almost seem that if this Society existed only for this branch of the work, it would well deserve the encouragement and help of every loyal Christian heart.

— Large numbers of foreign children are gathered in the industrial schools conducted by the missionaries and deaconesses of the W. H. M. S. Many of these foreigners are scarcely less heathen than if they dwelt in distant lands. Over a million immigrants landed on our shores last year, and a part of the work of this great Society is to help fit the children to become good and true citizens of the United States.

Epworth League Column

Two Important Questions

To Epworth League Chapters

HAVE you remitted the dues from your chapter for the Central Office? If not, do it now. The month during which they should be paid is almost past.

Are you preparing to elect your chapter officers in May? Do not fail to do this. The ideal time for them to enter upon their official duties is July 1. This will be made the beginning of the administrative year of the League.

EDWIN M. RANDALL,
General Secretary.

Epworth League Elections

EVERYTHING in co operative effort depends upon leadership. In a few weeks leaders will be chosen in the local chapters throughout our Epworth League. It is possible by the manner of election alone to make the coming year either the best or the most unsatisfactory in our history.

The Epworth League is an important factor in our Lord's work. Every position is a sacred trust as truly as is that of a pastor. For one to hold or conduct a League office selfishly, or to neglect or trifle with its duties, is to defeat the work of our Lord, and to hinder bringing lost souls to their Saviour. By our votes we are not to reward or honor our friends, but to fill these places of trust with those whom God would choose through us.

With leaders of selfish motives or inadequate ideals, no real success is possible; but if divinely called to their positions, the largest success is assured. Therefore an election of officers is of the greatest importance to the spiritual life and work of a chapter.

All candidates should be considered in this spirit. The election should be preceded by a prayer service, and a prayer might well be offered before balloting for each successive candidate. Each vote should be cast as though Christ wrote the ballot.

If this spirit prevails in the elections those chosen will feel the responsibility of a Divine appointment, the members will feel that fidelity to their leaders is loyalty to God, and the new year will open with the greatest assurance of unparalleled success.

Let us prepare everywhere for the best year in the history of the League.

EDWIN M. RANDALL,
General Secretary.

West Boston Circuit

The fifty-ninth bi-monthly meeting of the West Boston Circuit was held at Bethany Church, Roslindale, Wednesday evening, April 19, preceded by a Junior Rally at 8 o'clock. At this latter service there was a good representation from most of the Junior Leagues on the Circuit, over 150 members being present. A very pleasing program of songs, recitations and drills by the Juniors was followed by an address by Mrs. Emma Bates Harvey, Junior superintendent of First General Conference District. Mrs. Harvey brought a beautiful message to the children, especially appropriate to the day and the occasion, and her eager listeners could not fail to be impressed and influenced for good by her tender, earnest words. Sandwiches, cake and lemonade were served in the chapel at the conclusion of the program.

The evening session for the Senior Leagues

began with social hour and refreshments at 6:30. This was followed by a praise service and business meeting, and then Rev. George B. Dean, pastor of St. Paul's Church, Lowell, gave a very interesting and inspiring address on "Fidelity to Our Pledges." The attendance at this meeting was considered the largest in the history of this Circuit, nearly 300 members responding to roll-call.

Cambridge District Convention

The Cambridge District Epworth League held its annual meeting in First Church, Somerville, April 19, as guest of the four Methodist churches of the city. The program was varied and interesting. At 10 A. M. Dr. Wesley T. Lee, president of the Somerville Union of Epworth Leagues, extended hearty greetings to the visitors, and the district president, Wendell H. Brayton, of Newton Centre, responded happily. After the annual reports and other preliminary business, Rev. Geo. S. Butters, D. D., gave a fifteen-minute address on "The Warm Right Hand," emphasizing the importance of the social life among Christians. Rev. Wilbur N. Mason, of Salem, spoke forcefully on "Young Methodists and Old Truths." The address was timely in its insistence on the retention of faith in the fundamental doctrines of the church. Mr. Ralph A. Ward, in a brief, clear address, told "Why Young People should Study Missions." The Epworth Settlement was represented by Miss Helen M. Newell.

A free luncheon was served at 12 o'clock, after which the guests were escorted in parties to the places of historical interest in the vicinity of the church.

At 2 P. M., Rev. C. E. Spaulding, of Fitchburg, spoke on "The Bible as a Personal Asset." The address was earnest and helpful. At 2:30 Rev. William W. Guth, Ph. D., of Epworth Church, Cambridge, gave a thoughtful, earnest address, full of good things suggested by the text: "To your tents, O Israel!" He felt, and made others feel, that life is not a play-day, but a battle. The hour from 3:15 to 4:15 was devoted to department conferences, conducted by C. M. Jenkins, Miss Elsie M. Sites, Miss Daisy B. MacBrayne, Miss Emma C. Daggett, Miss Eldora Lee, Rev. C. E. Spaulding, Walter H. Lowe, Frank A. Rowley, Rev. Alexander Dight, William O. Cutler.

A fine banquet was served at 5 o'clock to about 300 guests, followed by toasts.

At 7 o'clock a brief consecration service was conducted by Rev. Geo. Skene, D. D., pastor of the church, after which Rev. Dr. John Galbraith addressed the audience on "The Character Requisite for Effective Service." "Enlightenment of mind, clearness of conscience, enlargement of heart," were the three essentials of such a character. Several solos were rendered effectively and were greatly appreciated. The young people of the Somerville churches who so royally entertained the convention are deserving of great credit, and they certainly received unstinted praise from the visitors.

PRAYER-MEETING TOPIC

Making of a Christian: His Exercise

Sunday, May 7.

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

- May 1. Perfect by striving. Heb. 5: 9.
- May 2. Strengthened by trial. 1 Pet. 1: 6-9.
- May 3. Strengthened by fighting. Eph. 6: 10-13.
- May 4. Resistance strengthens. 1 Cor. 10: 6-13.
- May 5. Comrades of Christ. Heb. 3: 12-16.
- May 6. Striving for crowns. 2 Tim. 4: 5-8.
- May 7. Topic - The Making of a Christian: His Exercise. James 1: 22-27.

Undergirding

One of Murillo's paintings in the Louvre, Paris, presents the interior of a convent kitchen. Work is being done, but not by common servants in ordinary attire. White-winged angels are busy there in the exercise of domestic duties. One is putting the tea-kettle on with serene grace; one is lifting a pail of water with delicate ease; another is reaching for plates at the kitchen dresser, while sweet contentment is beaming from her face.

Even the little cherub, in his efforts to help, adds to the scene of beautiful activity.

"Who sweeps a room as for Thy laws,
Makes that and the action fine."

This is the underlying thought of our Scripture lesson — the undergirding of the soul in the midst of life's work and battles. How grand it is so to exercise ourselves in the performance of rationally imposed tasks that our toil is brought up to the level of our being! Then is the most menial service divested of its power to debase us. Such is the suggestion of Murillo's kitchen scene, and it is in keeping with the spirit of Biblical instruction.

Lest we fail to discover the full meaning of his thought, and desiring that we should be benefited by the truth he wishes to emphasize, James gives us a series of injunctions. If these are heeded, they will so exercise our dormant powers that we will at least approximate the spirit of Murillo's angels in our daily round of duties:

1. "Be ye doers of the word" (v. 22). James is not emotional, not sentimental, but eminently practical. He believes in transmuting theory into practice.

2. "Look" into the perfect law of liberty (v. 25). Not as one looks into a mirror and then goes away forgetting what he looked like, but with intense energy until what is there is actually grasped by mind and heart.

3. "Continue therein" (v. 25). Some one has

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divided professed Christians into three classes: "Shirkers, jerkers, workers." The second class is common. They go by fits and starts, but easily weary and grow indifferent. Most of us are good by spells or in streaks. We all have our noble impulses. But, alas! how few of us are always at the Master's work in patient, continuous well-doing!

"Fold not the hands!
What has the pilgrim of the cross and crown
To do with luxury on couch of down?
On, Pilgrim, on!"

4. "Bridle" his tongue. Surely this often requires strenuous exercise. What a fly-away little memt'er is the tongue! It is like the holder of the pendulum of a clock. When the weight is removed, how swiftly does the little rod vibrate! It requires the heavier disk to give it a steady movement. When this is in place, the uniform tick tells the story that all parts within are engaged in performing their legitimate functions. What the pendulum weight is to the holder, that a well-regulated determination must be to the entire man. When thus regulated the tongue will not be a usurper, but will simply be an indicator of a well-adjusted inner moral mechanism. Easily said, is all this, but how immensely difficult to do! Truly, here we shall need to exercise ourselves with most resolute earnestness.

5. "To visit the fatherless and widows in their affliction" (v. 27). Deeds are the tests of life. Three young ladies disputed about their hands, so goes the legend. Each contended hers was the most beautiful. One had dipped hers in a sparkling rill; another had stained hers in plucking red berries for her own gratification; the third, wandering in wood and field, had plucked bright flowers till their beauty and fragrance had clung to her fingers. As the three were together discussing and comparing, an old woman, haggard and forlorn, appeared on the scene, asking alms. Just then there came along another young lady in plain attire, with hands evincing toil, and ministered to her needs. Refreshed a bit, the aged woman remarked: "It is not the hands dipped in the babbling brook, nor those stained with berries, nor those perfumed with flowers, that are the most beautiful, but those that have ministered to the needs of others." Then the plain young lady's face beamed with heavenly grace. Suddenly, also, the old woman's face was changed. Her staff she threw away, and stood transfigured in their presence an angel from above. True to Scripture is Lowell in Sir Launfal when he puts into the Master's lips:

"Who gives himself with his aims feeds
three—
Himself, his hungering neighbor, and Me."

6. "To keep himself unspotted from the world" (v. 27). What a task is this! What a whirl of temptations we are in! They are pressing in upon us from every side. While guarding against attack from one direction, the enemy's guns are heard booming in the opposite quarter. Fortunately, however, it may not be the whirlpool of Niagara carrying us irresistibly down to a certain doom. No! we may escape. If we are determined, if we will exercise ourselves mightily, Heaven comes to our rescue and we are borne as on angel pinions to the

heights of triumph. Each of us may, if we will, wear "the white flower of a blameless life." But this is not enough. There is need of positive exercise in practical righteousness.

Hidden Memorials

May 31, 1867, a most significant memorial was unveiled on Boston Common. It represents Colonel Robert Gould Shaw at the head of his column. It stands there for courage and heroic valor in facing death, and more than death—the prejudice and scorn of both friends and foes, because he commanded colored troops. On the battle-field he fell. He went down to death—nay, to life, the life of earthly and heavenly immortality. Not slothfully, not listlessly, would we in the commoner walks of life exercise our powers as believers in Christ.

"Not so, dear God, we come!
But with the trumpet's blare
And shot-torn battle-banner flung to air
As for a victory."

Norwich, Conn.

Boston Methodist Social Union

The April meeting of the Boston Methodist Social Union was held in Lorimer Hall, Monday evening, April 17. The guests of the evening were Rev. Joel S. Ives, field secretary of the Missionary Society of Connecticut; Dr. C. F. Rice, presiding elder of Cambridge District; Dr. John Galbraith, presiding elder of Boston District; Dr. Joel Leonard, presiding elder of Lynn District; Dr. W. G. Richardson, presiding elder of Springfield District; and Rev. Fred H. Morgan, field agent of ZION'S HERALD. Grace was said by Dr. C. F. Rice.

At the conclusion of the banquet, President W. M. Warren introduced the speaker of the evening, Rev. Joel S. Ives, who spoke on "The New New England." It was a startling presentation of the transformation that is taking place in the character and condition of our New England life through the tremendous influx of the foreign races. He said, in part:

"The increase in immigration is greater during the last ten years than during any other similar period in our history. Today Massachusetts is the most foreign State in New England, with Connecticut and Rhode Island not far behind. In Southern New England we are at the centre of the foreign population of the United States. There are five cities in New England with a larger percentage of foreign population than either New York or Chicago. Of these five cities Lowell has the lowest percentage, while Fall River has the highest. Fall River has 86 per cent., Woonsocket, 83 per cent., and Lowell, 77 per cent. There are 26 dialects or languages spoken in Lowell, so that court trials are often delayed for want of an interpreter. There are 25,000 French, 5,000 Greeks, and 1,500 Portuguese within the bounds of that city. Not one-quarter of New England today is Yankee. There is not a Protestant institution in New England that is independent of its future upon native increment that can look forward with any degree of encouragement. There are not enough Yankees to go round. The ordinary native family has one little kid, while the foreigners multiply with great rapidity.

"A study of the subject shows that the highest point of immigration, in previous years, was of a different character from that of the present time. Then it was largely from Northern Europe, from the same Teutonic root from which we spring; but the more recent movements are from Southern Europe—from Spain, Portugal, Greece, Italy, Sicily, Sardinia, Hebrews from Russia and Poland, with some thirteen different kinds of Hungarians—extremely illiterate, superstitious, and hostile to all religious institutions, a dangerous element in the community. This enormous flood of immigration largely deposits itself upon the Atlantic coast, within Southern New England. This demonstrates why we are now in a New New England.

"This element has, however, a side that is encouraging, for our cold, phlegmatic nature may well welcome the warm blood and enthusiasm of Southern Europe. The names of Kosciusko, Kosuth, Huss, Tesla, and Marconi are evidence that they are not without the better qualities. Yet we are face to face with a great problem. In five years there were over 800,000 Italians landed on our shores, and in the five years preceding 860,000 more. Of these 166,000 came to New England, and of these one-half to Massachusetts. Every five years the population of another State is added to New England, made up of foreign races. There is no more

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serious question that faces us than this. There are some restrictions placed upon them, to be sure; certain classes are not allowed to enter; but in spite of the emphasis laid upon the restrictions, less than 2 per cent. of those coming to our shores are turned back. There is a head tax of \$2—a nominal sum—and the proposition has been made to increase it to \$25, for which much may be said. But this much ought to be insisted upon, that the great steamship companies shall cease serving as agents simply to increase their own receipts. They ought not to be allowed to advertise all over Europe, as they do, the delights of the new Eldorado, to induce others to come. Recent articles in a certain periodical state that the countries of Europe have been deliberately unloading upon our shores their criminal classes. This also should be prevented."

Mr. Ives urged the duty of the Christian-Church toward these peoples, in order to solve the problem by making Americans of them and Christianizing them. He pleaded for a broader spirit of Christian sympathy and charity in dealing with them, claiming that they are very susceptible to such treatment. No more practical missionary work can be done than right here in New England, no greater heroism possible than in working for these people.

At the conclusion of the address the usual business meeting was held. Several new members were admitted. The annual reports given showed the finances to be in an unusually satisfactory condition, the treasurer having in hand a balance of \$275, after paying all indebtedness. It is wisely proposed to set aside \$250 as the nucleus of a permanent fund. A committee, consisting of Hon. E. H. Dunn, Mr. William Flanders, and Mr. E. H. Fuller, was appointed to secure the incorporation of the Union. The committee on nominations appointed at the last meeting reported the following names for officers for the ensuing year, and they were elected: President, Prof. Marshall L. Perrin, Newton Lower Falls Church; vice-presidents, Bartlett M. Shaw, St. John's Church, Watertown, and Rev. H. W. Ewing, Winthrop St. Church, Roxbury; secretary and treasurer, Frederic D. Fuller, Newton Church; directors, F. P. Luce, Baker Memorial Church; F. N. Peabody, Malden Centre Church; Prof. J. R. Taylor, Epworth Church, Cambridge; C. H. Kennison, Melrose Church; Dr. W. H. Waiters, First Church, Lynn. The retiring officers were given a vote of thanks, and the company dispersed.

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Dedication at Derby, Vt

Twelve or fifteen years before Vermont Conference was organized, Methodism had a strong hold in Derby. As early as 1830 we find that Derby, Holland, and Morgan formed a circuit, which was a part of New Hampshire Conference. In 1833, Sept. 1, we have records of a quarterly conference held at Morgan with J. A. Larritt as presiding elder, and Horace A. Warner preacher in charge; but Methodist preachers were no strangers to this section many years previous to this time.

The first church edifice was located on the road leading from this village to Morgan, and is now used for a blacksmith shop. This building was a small wooden structure, and served its purpose until 1844, when the present church was erected, which is also a wooden structure, 40x45 feet. In 1885, under the leadership of Rev. John Morse, the church was raised up and a vestry placed under it containing parlor, kitchen and dining room, at a cost of \$1,200. Mr. Morse was aided by a vigorous committee, consisting of Dr. E. W. Clark, G. W. Grout, and W. S. Robbins.

During all the years following, the church had little repairs, and consequently passed into a dilapidated condition. But help was at hand. The present pastor, Rev. O. E. Aiken, having had some experience, issued a call for a meeting of the official board; but to his intense surprise he was nearly alone in this great enterprise. Having great faith, another call was issued, and three responded. No business could be transacted, and so another call was made, and this time there was a hearty response and the faint-hearted had returned to the camp. The truly faithful cannot be discouraged. Matters were thoroughly discussed, and plans developed for a vigorous push for the work. Now and again faint whispers could be heard: "We would like all this done, but where is the money coming from to pay our bills?" "Every beast of the forest is Mine, and the cattle upon a thousand hills. The world is Mine, and the fullness thereof."

The following committee was chosen to aid the pastor in the work: W. M. Taylor, W. A. Kelley, and G. C. Kimball. The pastor was chosen to solicit the necessary funds, which were estimated at \$1,400.

A new tower, 12x14x65 feet, adorns the front of the church. The tower has lower and upper halls finished in hard pine of a superior quality. The stairway, newel posts, and heavy railing

are of red birch. New steel ceiling and walls, with heavily laid panels and deep rich moldings, beautifully ornamented and decorated, new carpets and new pews of the circular type of quarter sawed oak, all go to make up a most charming auditorium. The total cost of repairs was \$1,500, of which there was a small deficiency of \$150, which was raised on the day of dedication by the pastor in nine minutes.

The church was dedicated, Feb. 21, the services being in charge of Presiding Elder Sherburn. Rev. Dr. Flanders, of Stanstead College, preached the sermon. The prayer of dedication was offered by Rev. W. Smith, of Beebe Plain, Que. The Scripture lesson was read by the pastor, and the Psalm by Rev. I. P. Chase. Hymns were read by the pastors of the Baptist and Congregational churches, Rev. Messrs. Hoyt and Cone. Many other clergymen were present, from Derby Line, Morgan, and Plainfield, Vt. Rev. Geo. Wright, a former pastor, preached in the evening.

The ladies of the church stood by, aiding in furnishing carpets and decorations. Much

cost of the house, including the lot, is approximately \$3,000. This amount has either been paid or secured by valid pledges payable within one year. To accomplish this has meant great sacrifice on the part of all our people, and for none greater than for the pastor, Rev. J. W. Miller, in whose untiring work and persistent faith every one has been inspired to do his best.

The dedicatory exercises were in charge of the presiding elder, Rev. William M. Newton, who preached to a full house in the afternoon and after receiving subscriptions dedicated the house according to the ritual of our church. In the evening, the first pastor and organizer of the church, Rev. E. W. Sharp, preached the Word. Evangelistic services conducted by Rev. W. E. Douglass and Rev. Fred Daniels were continued for a week. The first sermon preached in the house on Sunday was by Dr. A. L. Cooper, who administered communion and received persons into the church. The following brief outline of the work was prepared by the pastor and read during the dedication services:

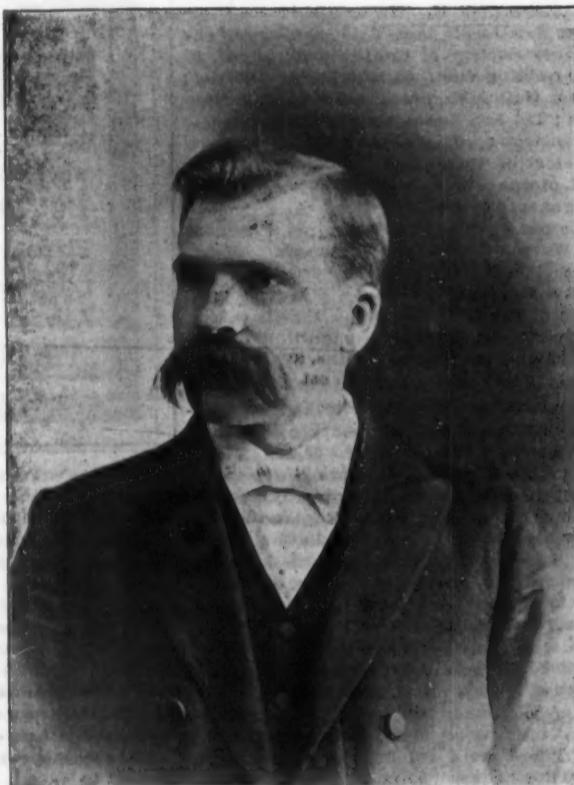
"The first Methodist class-meeting ever held in this village, so far as any records indicate, was at the home of Mr. and Mrs. Samuel Howard, now of Montpelier, April 1, 1895. Three members were present of a class of eight, rather informally organized during the previous month. It is significant that in the original class was one probationer who afterwards became a valued member of the church. The first Sunday services were held May 5, 1895, in Cushing Hall, which had lately been finished off. It was identical as to its position with the rooms now occupied by the Crescent Club. Two years later the present hall was finished off, and the Sunday services have been held there uninterruptedly since. Few religious organizations have held their Sunday services with greater regularity. The afternoon service has not been omitted a dozen times in ten years, and the evening service not twenty times. The Sunday-school, whose first session was held July 14, 1895, has been held every Sunday since, without a single exception. Only five were present at its first session, and the average attendance the first three years was less than twelve."

"The church has had three pastorates previous to the present one. The Annual Conference of 1895 met in Waterbury, and Bishop Foss appointed Rev. Edwin W. Sharp to the South Royalton pastorate, with Bethel as his supply appointment. He proved the providential man to organize and develop the new work. The degree of self-sacrifice involved in his service of the Bethel charge is shown by the fact that for holding Sunday services regularly during four years and exercising a careful oversight of his parish during the week, he received in the currency of this world only \$300 in all, of which he gave back \$25 towards the cost of the building lot for the structure which has this day been dedicated. During the last year of his ministry the charge was visited by a gracious revival, whose fruits remain until this hour, and which gave to the struggling society its most important single impulse toward spiritual and numerical permanence."

"Rev. Frederick G. Rainey, whose residence and principal charge were at Randolph, next served the Bethel church two years, during which time the congregations were well sustained and the Sunday-school continued to make rapid progress. It is a sad fact that, owing to serious ill-health, this brother, whose work this year has been at Lyndon and Lyndonville, is about to retire from active work and take hospital treatment."

"The other revival pastorate was that of Rev. Charles Magnus Charlton, now a chaplain in the United States Navy, who continued only six months, but during that brief period received a large number of persons into church membership. Mr. Charlton has lately made his pledge of a generous sum toward the building fund."

"The church has at all times been an aggressive organization, seeking to extend its influence."

REV. O. E. AIKEN

Credit is due these truly noble women of the church. May they live to enjoy the fruits of their endeavors!

The stewards gave the pastor a unanimous invitation to remain with them for another year. Pastor and people are rejoicing together over an event which will ever be fresh in the minds of Derby people. Mr. Aiken has wisely proceeded in this enterprise, whose joyous completion rewards his faith. This is the third church he has repaired since coming to Vermont Conference. Methodism in Derby was never more hopeful, and the outlook is good for the year to come. Congregations have doubled, and a warm place is found in the hearts, not only of the Methodist people, but in the whole town, for the return of the pastor. He is ever ready to sacrifice his time and energy for the good of his people, as has been shown by his many responses to the public in general; in and outside the town none have been neglected.

Dedication at Bethel, Vt.

March 21 was a great day for the Methodists of Bethel, Vt. For ten years some of them had been looking forward to the time when they would have a house of their own, for during the above mentioned period they had worshipped in a hired hall. Early in the Conference year a building and finance committee was elected and Church Extension plans adopted. The house is a substantial wood structure, finished inside in gum wood, with a hard-wood floor and steel ceiling. A class room is in the front of the church. The location is on Main Street at the north end of the village. The

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ence among the unchurched sections of the town, and it has accepted invitations to hold not less than a thousand meetings in a large number of homes and several schoolhouses. The first of these out-district meetings was held nearly ten years ago in the homes of Zebina Spaulding (now of Randolph) and of the Roundy family. It is probably well within the truth to say that in the aggregate the influence of these meetings has been not less than that of the Sunday services. Of late some hopeful work has been done among the quarrymen, who have proved their interest by their reverent behavior during the meeting.

The first Sunday evening service, also held May 5, 1895, was led by Rev. Chester Dingman, of Pittsfield, who was quite active in the opening of the work here, and who, during most of the first year, took the trouble to come each week and take charge of the Sunday evening service. These services were not as a rule largely attended until three years ago, when the secret of success for them was discovered in the organization of the young people's society, known as the Epworth League of Christian Endeavor, whose meetings, led by a great variety of leaders, have been attended by increasing numbers of the youth of the community.

Most emphatically the Methodism of the Bethel third church desires the continued friendship of its brethren, the other religious organizations of the town. This friendship has been a remarkable feature of its history. The older churches have treated their young rival in righteousness with dignified and chivalric forbearance; they have regarded it as one additional factor of the sum-total of Christly service in the community, and as such have welcomed it to their fellowship; they have been willing to work side by side with a newer society, whose methods are different from their own but whose ultimate ideals are identical. One member of the third Methodist church of Bethel who has been identified with it during its whole history and has at the same time been in daily contact with persons of other forms of faith, has heard no single discourteous word spoken concerning the existence of the work of the newer church; but, on the contrary, has received numerous evidences, both verbal and tangible, of a genuine fraternal regard, such as ought always to exist among the various branches of the general church of Jesus. The churches of Bethel have better business than fighting one another. You will always find Methodism at its best an aggressive church, but its purpose is not to pull down other churches, but to contribute its share to the rescue of humanity from its lost estate. The earnest prayer of the writer is that, from the vantage-ground now attained, the worshipers here may go steadily forward, cherishing the memory of such leaders as Wesley and Asbury and Jesse Lee and Hugh Price Hughes, and above all desiring to be possessors of that individual holiness which is "heaven begun below."

Maine Conference Aftermath

Nothing but a mere outline of the Conference proceedings was intended. Those who wish to have the excellent reports, and keep posted in reference to the work of the church, will surely purchase the Minutes when they are published.

But a few things more ought to be added:

The case of Rev. A. A. Lewis was repeatedly referred to, and always awakened a feeling of sympathy; but by a stupid blunder on our part, his relation was not changed. Whether he appears in the forthcoming Minutes as having a nominal appointment, and thus observing the letter of the Discipline, or as a superannuate, and thus observing the spirit of the Discipline, the fact remains that he is a sick man, and is commended to the prayerful sympathy of all his friends.

On account of having so many things to think of, we did not make just that disposal of the

missionary money that we fully intended. We have already conferred with Rev. C. F. Parsons, and we think it will be practicable to make the matter all right. (Our appropriation to the Conference was cut down from \$1,800 to \$1,000. Thus the embarrassment.)

On Saturday afternoon there was an excursion to the Soldiers' Home at Togus, and so many of the preachers did not hear Dr. E. M. Taylor's magnificent address on missions. Remember, brothers, that the great Missionary Convention, to which he called attention, is to be held in Worcester, Mass., on May 23, 24 and 25. Let us rally our forces!

Rev. H. E. Dunnack offered a resolution in favor of a commission to consider the subject of two instead of three districts. It was adopted.

Rev. R. N. Josceyn, of Gardiner, and J. W. Church, of Hallowell, were appointed visitors to the Wesleyan Association (Honors come thick and fast to Mr. Church). Two years ago he was a visitor to the Association, and he was a member of the last General Conference); Revs. J. W. Magruder and H. A. Clifford to Maine Wesleyan Seminary and Woman's College at Kent's Hill; Revs. G. R. Palmer and W. F. Holmes to Boston School of Theology.

Rev. G. A. Martin was appointed fraternal delegate to the Maine Baptist Missionary Convention; Rev. F. A. Leitch to the General Conference of the Congregational churches of Maine; Rev. D. B. Holt to the Maine Free Baptist Association.

Revs. J. W. Magruder and G. R. Palmer were elected members of the Interdenominational Comity Commission for two years. (This commission is splendid in theory, but sometimes awkward and unsatisfactory in practice.)

Next year the old mother church, Chestnut Street, Portland, will entertain us, and we have the promise of another genial host.

We doubt if it is thought wise to have the appointments announced on Sunday night again.

A. S. LADD.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

Peterboro. — Rev. H. B. Copp, of Peterboro, and Rev. L. N. Fogg, of West Hampstead, enjoy the distinction of being the only six year men in the New Hampshire Conference at present. Both expressed a wish for a change. "O. C." correspondent for Dover District, will doubtless note Mr. Fogg's farewell to the Hampstead and Sandown Circuit. Mr. Copp's farewell fails to this scribe. Monday evening, April 10, the vestry of the Methodist church was well filled with a company of Peterboro Methodists and their friends, who assembled to express their high regard for Mr. and Mrs. Copp, and to bid them a tender good-by as they went out from their midst to take up work in another pastorate. After the exchange of friendly greeting Mr. H. F. Nichols, in behalf of the Ladies' Circle and others, presented the pastor and wife with a beautiful autograph album containing the autographs of their Peterboro friends. The presentation was not mere empty show or form, as a generous roll of greenbacks accompanied the gift, evincing the tender regard of the people for Mr. and Mrs. Copp. Rev. C. W. Dockrill, one of our best men and ablest preachers, succeeds Mr. Copp, while the latter enters upon a new field of labor in Kingston with his accustomed zeal and devotion.

Manchester, St. James. — The debt on St. James fast approaches the point of elimination. To undertake the task of raising almost \$3,500 by a small society none of whose members possess much of this world's wealth, required judicious, optimistic leadership. For several months the pastor, Rev. J. R. Dinsmore, has been laying plans for the accomplishment of the task. A good friend provided \$1,400 on condition that the debt was wiped out. Bishop Daniel A. Goodsell spent Sunday, April 2, with this church, greatly to the delight of pastor and people, and aided them in securing over \$1,200 more. The good Bishop's sermon on the cost and blessing of sacrifice will not soon be forgotten. Simple, comprehensive, definite, inspiring, it was soul-refreshing. In a few weeks after

**Stops Chills
Painkiller (Perry Davis)
Cures Cramps**

Conference Mr. Dinsmore hopes to see the beginning of the end of the debt.

Hudson. — At the April communion the pastor received 2 members on probation. Others will follow. Four members have joined by letter. Three new families have moved into the neighborhood, each being a distinct addition to the cause of Methodism in Hudson. The Standard-Bearers are an aggressive organization of young ladies. They held a social in the parsonage in the middle of last month which was a decided success. A good company assembled, refreshments were served, an interesting program was rendered, and a social time enjoyed. Few Ladies' Circles get to work so whole hearted and few score such decided successes as that at Hudson. A bountiful dinner was served and a sale of work held which netted over \$80 for the ladies. Devotion and willing co-operation carry the day here, and will anywhere. The fiscal year closes with all expenses met. The new year will open hopefully, judging from present conditions. Rev. L. D. Bragg returns to this field for a third year's pastorate, assured of the love and co-operation of the people with him and his good wife in striving to build up the kingdom of God in this place.

West Rindge. — Rev. George A. Williams is seeing the Lord's work prosper here. He has seen souls savingly converted to God. The parsonage has been renovated during the year. The pastor has been paid \$50 over and above the estimated salary. Pity other societies would not follow this good example!

Fitzwilliam Depot and Richmond. — This double charge regrets the loss of their pastor and his wife, Rev. and Mrs. George M. Newhall. Shattered nerves necessitate Mr. Newhall's retirement from the ministry, for a time at least. The people have shown their appreciation of the faithful services of their pastor and his wife by giving them several substantial presents during the year, besides keeping the salary well paid up. The Richmond end of the charge has not paid so much to any pastor for many years. Things in Richmond are most encouraging. A Bible reading class with twenty members is doing good work. At Fitzwilliam the work is going well. Congregations are good, finances are well looked after, and the spiritual tone of the church is most encouraging. A Red and Blue contest has worked wonders with the Sunday school. It bids fair to be a permanent blessing. One of the most encouraging features of the work is the large number of Finnish and Italian children who are regular attendants at the preaching service as well as in the Sunday school. Whoever the presiding elder may appoint to this charge will find plenty of work and a royal people to help.

Manchester, Trinity. — Rev. W. J. Atkinson and wife relinquish the work in Trinity to assume the pastorate of a larger and more important field of labor in one of the most ideal pastorates in New Hampshire Methodism at Whitefield, amid the glories of the White Mountain region. As an expression of the re-

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spect and high esteem in which the friends at Trinity held them a genuine and pleasant surprise was given to them on the evening of Wednesday, April 5. At the conclusion of the monthly business session of the Epworth League the people of the charge crowded in and well filled the vestry. Before much could be said or any explanation given, the president of the Epworth League, P. I. Hooper, in the name of the church, presented the pastor with a purse of gold.

The benevolent offerings of the church have never been so large as they have been this past Conference year. Rev. Dr. J. E. Robins, of Keene, succeeds Mr. Atkinson in this pastorate. May Trinity soon follow the example of St. James, and wipe out its debts!

Hillsboro and Hillsboro Bridge. — This double charge loses the services of Rev. Irving C. Brown, who after a pastorate of four years in Hillsboro goes to Salisbury, Mass. To say that Mr. Brown was one of the most popular pastors that ever has served the interests of Methodism in this town, would be to state the case mildly. The closing Sunday of his pastorate witnessed a demonstration the like of which never has occurred in Hillsboro, and seldom is excelled, if equaled, in any society. Mr. Brown was greeted at both services with the largest congregations that have been in the church for years. The audience-room was packed, the folding-doors into the vestry were thrown back, and the vestry, too, was filled. The Junior League held a social and farewell on a week day afternoon, and presented the children of the parsonage with some beautiful presents as a token of love and affection. On Wednesday evening, April 19, a farewell reception was held, to which the people turned out en masse. An orchestra was in attendance, refreshments were served, and expressions of regret at the departure, with sincerest wishes for the future welfare of the retiring pastor in his new field, were affectionately spoken. As a memento of the four happy and successful years, as well as an expression of the love of the people for Mr. Brown, the president of the Epworth League, in behalf of the League and the church generally, presented him with a handsomely bound set of books. Rev. John L. Cairns, one of the younger and most promising men in the Conference, takes up the work that Mr. Brown relinquishes. Mr. Cairns comes to the work with a most enthusiastic and loyal people to support him. We shall hear more from this field later.

Personal. — And now this scribe drops the pen to betake himself to other tasks. He has enjoyed the work of corresponding for the district. Yes, and he has enjoyed the labor of love in corresponding with the brethren of the Conference. A pile of letters from all parts of the Conference received during the past few weeks emphasizes afresh the truth of the old hymn so dear to Methodism —

"Blest be the tie that binds
Our hearts in Christian love!"

With the letters there has come money to the amount of over \$500 for the widow and orphans of Rev. C. N. Tilton. God bless the brethren of the New Hampshire Conference! To this writer's mind they are the most lovable, loyal-hearted body of men this side the pearly gate.

A.

MAINE CONFERENCE

Lewiston District

Mechanic Falls and Minot. — Rev. D. L. Joselyn, of Norway, has supplied since Rev. F. Norcross was appointed to Park Street, Lewiston. Things are moving well. The paper upon which ZION'S HERALD is printed is manufactured here.

West Durham and Pownal. — Rev. J. Nixon has put in a year of hard work, and his services are spoken of in high terms.

Bath, Wesley Church. — The pastor, Rev. D. B. Holt, has made more than one thousand pastoral calls during the year, and his sermons have been strong meat. For the last quarter the Sunday-school averaged 150, and has a Home Department. The League has 81 active members, and is doing a fine work. The Ladies' Circle, W. F. M. S. and W. H. M. S., and several other organizations, made full and excellent reports. This church has 100 resident members, and takes 21 ZION'S HERALDS. The committees have done good work.

Yarmouth. — Pastor Bryant and his people have had a good year: 40 have been converted or reclaimed. Drs. Fowler and Walker and Rev. I. T. Johnson and others have rendered valuable assistance. The Sunday-school is exceedingly flourishing. The League is doing finely, and the Junior League, with the pastor's wife in charge, is one of the very best. The Ladies' Circle is an important factor. Finances are in fine shape.

Lisbon Falls. — The year wound up hopefully. This is an important field. The people have nothing but good to say of the services of Rev. A. W. Pottle and wife.

East North Yarmouth. — During the year 18 were baptized. It has been a good year—the best for a long time. The Sunday-school, with a membership of 57, has an average of 38. There is a flourishing Home Department and also a Cradle Roll. Several have recently been received on probation. The Ladies' Circle has paid in \$112. The lecture course and concert netted \$62. Rev. H. F. Fickett, who has occupied the parsonage, has been a very effective supernumerary.

Auburn. — Canham is a Methodist name, and V. B. C. is president of the League. Keith is another, and F. M. K. is superintendent of the Sunday-school. Recently 7 young ladies—among them Rev. C. S. Cummings' oldest daughter—have been received in full; 4 have joined on probation. The Ladies' Circle has raised \$300 during the year. The property is well insured. Rev. J. T. Crosby's return was unanimously requested.

Brunswick. — We have not known this people to be so jubilant for the last six years. And why not? Thirteen recent seekers, good congregations, spiritual social meetings, and all bills paid. The Ladies' Circle has paid in \$114, and the League \$100, and \$150 for benevolences. Miss Eglantine Miller is president of the League. Mrs. B. F. Harmon is in charge of the primary department.

Norway and South Paris. — These large and beautiful twin villages have had a good year, and things will move on with no break.

Personal. — J. H. Tibbetts' death leaves a vacancy in the Brunswick Church.

Mrs. Sarah Marsh, now 92 years old, was at the service morning and evening, April 9.

Miss Minard, while leading the class recently at North Paris, remarked "I am the last of a family of fifteen."

Mr. Al Carsley, of North Pownal, said the other night, as he brought in the milk: "I

have been milking seventy-six years." He is 84. Good-by. Blessings be multiplied to pastors and people!

A. S. L.

VERMONT CONFERENCE

St. Albans District

Preachers' Meeting. — The St. Albans District Ministerial Association held its second meeting for the year at St. Albans, April 8 and 9. Monday evening J. W. Illsley preached an interesting sermon from 1 Sam. 10: 19. Tuesday morning, after a devotional service and business session, the program was taken up, the hour being given to papers on "Church Finance," Rev. C. S. Nutter in the chair. The general subject was presented in this way: "Tithing," A. G. Austin; "The New Testament Law of Giving," P. A. Smith, read by J. Finger; "Best Methods of Raising Current Expenses," W. S. Smithers; "Best Methods of Raising Benevolent Money," G. W. Hunt and A. C. Willey. This was followed by a spirited discussion on the law of tithing. Some thought it no longer a standard binding upon Christians, while others found nothing to indicate that the requirement had been set aside, so it still remained as a minimum standard of what should be paid into the Lord's treasury.

The afternoon session, after devotions, G. W. Hunt in the chair, was opened with a paper on "Church Socials and Entertainments," by Jacob Finger, and remarks by C. P. Taplin. This subject, like the other, aroused considerable discussion. This revealed a diversity of thought as to their value, and as to the place often given to them in the activities of the church. Christian sociability is a grace which needs fostering, but how far the average church social will promote this may be questioned. The real prosperity of any church will depend much upon a right application of the law of giving, and upon giving the right direction to its social life. This was followed by a Bible lesson on Matt. 7, conducted by Dr. Nutter. These lessons have been a feature of the Preachers' Meetings for the past six years, being introduced by Presiding Elder Nutter, and have proved of great interest both to the pastors and the laity. A commendatory resolution on the life and work of Rev. C. S. Nutter, D. D., on the service morning and evening, April 9.

Miss Minard, while leading the class recently at North Paris, remarked "I am the last of a family of fifteen."

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EAST MAINE CONFERENCE

Bangor District

East Corinth Circuit.—A stormy night and bad roads prevented a full attendance upon the fourth quarterly conference. Written reports were presented from many departments of the work and verbal reports from others. Two active Ladies' Aid Societies are maintained, an Epworth League, and two Sunday-schools. Running expenses are well paid, and the benevolences are coming. BRIGGS.

Bucksport District

Odds and Ends.—Rev. W. H. Powlesland, of Orrington, reports: "Baptized two young ladies last Sunday and received one man to probation."

Rev. M. S. Preble reports three baptisms at Orland.

Rev. J. M. Tranmer baptized several and had quite an accession of members at Bucksport or late.

At Millbridge 29 have been baptized during the year, and the collections for benevolences and Bishops and worn-out preachers will multiply fourfold.

Rev. C. H. Bryant writes: "Six more souls for the Master" at South Edmunds.

A great record has been made by Rev. J. W. Hatch and his busy, painstaking people at Belfast: 85 accessions to full membership, 2 reclaimed, 81 baptized. A masterly set of reports from all departments of work at the fourth quarterly conference. Happy people and happy pastor! Back bills, and all bills, paid.

To God be glory for the best year yet on Bucksport District! FRANK LESLIE.

Rockland District

North Waldoboro and Orff's Corner.—Warmish days and cold nights had settled the snow and made the slipping delightful from Windsor to North Waldoboro the greater part of the way. We found Rev. H. W. Collins and family well; he is No. 3 installed as an important part of the family circle, as is proper for a fine little fellow of six months. The church at North Waldoboro is in good promise. The Sunday-school is good. A new library and library case have been secured. The class-meetings are times of refreshing. There are many indications of a growing life. Special services in the earlier winter gave many good results. On the Sabbath we had a good day with this people. We came upon Orff's Corner in the midst of their Sunday-school session. All seemed to be enjoying the lesson. This charge has possibilities of splendid life and usefulness. Mr. Collins has done good work among them for the two years.

Washington.—"The winter has broke." So vouchsafed a rural vouchsafed, with a cheerful indifference to the requirements of good grammatical form, as we were leaving North Waldoboro on a Sunday afternoon for Washington, six miles away. Nor did we have reason to question the correctness of the allegator's allegation. It took us—"Puss" and the elder—two hours to cover that six miles! It was like this: Sol and the south wind by a kind of double play on that Sabbath day, turned good sleighing into impassable highways, and ten hours reduced the roads to slush, filled the ponds, flooded the brooks, and demoralized the whole traveling arrangement. We were everywhere but on the under side of the sleigh. Can horses talk? Well, if you had been with us, and had seen that same "Puss," with forefeet down through water and snow to her shoulders and hind feet on the top of the road, or vice versa, as she turned her head and looked us in the eye, you would have no doubt about it. She didn't like to call us a hard master; she didn't wish to berate us; but she said: "Can't you help me a little?" "How much longer must I work this way?" "I am afraid I shall fail if this continues much longer." But we got to Washington after a time, and we gave "Puss" a good stall, a good supper, and a good bed, and she thanked us for the same. Washington had given up expecting us. Those who had come to meet us had gone home. But the janitor heard we had arrived, so he rang the bell, then lighted up, and started up the fire, and in half an hour we had more than thirty people out to hear us as we tried to preach about the power of Christ's salvation to change the heart and soul and life of a man who will believe on Him. Washing-

VERMONT CONFERENCE

Reported by REV. E. O. THAYER, D. D.

THE preachers of Vermont Conference were heralded by an old-fashioned blizzard, but this was forgotten in the warm welcome of Pastor G. W. Hunt and his people.

The usual examinations were held Tuesday afternoon.

Rev. P. A. Baker, D. D., of Cleveland, Ohio, gave a masterly address on Temperance in the evening. The unanimous verdict was very complimentary. Excellent music was furnished by the choir of the Methodist Church.

WEDNESDAY

The 61st session of Vermont Conference was opened at 9 o'clock, with C. S. Nutter in the chair, in the absence of the Bishop, who was detained by a late train. A. L. Cooper led in prayer. At roll-call 68 members and probationers responded.

F. W. Lewis was re-elected secretary, and he nominated R. J. Chrystie and F. T. Clark as his assistants.

W. H. Smith was re-elected statistical secretary, and Fred Daniels as assistant; S. H. Smith as treasurer, and F. M. Barnes, assistant; A. L. Cooper, biographical secretary; W. N. Roberts, railroad secretary.

It was voted to employ an expert accountant to assist the statistical secretary.

On motion of W. M. Newton, all money reported for public education collection was ordered appropriated to Montpelier Seminary.

The following laymen were added to the board of stewards: Hon. C. Temple and Hon. M. P. Perley.

A. H. Webb, G. W. Manning, M. S. Eddy and L. O. Sherburne were added to committee on publication of the Conference Minutes.

During the singing of a hymn Bishop Moore arrived and administered the Lord's Supper, assisted by the presiding elders and the superannuates.

The memorial service for deceased members was conducted by the chairman of the committee, W. C. Johnson. Memoirs were read as follows: of Edward S. Morse by F. W. Lewis; of Henry A. Bushnell by O. M. Boutwell; of David L. Evans by W. M. Newton; of Clark Wedgeworth by M. S. Eddy. Also of Mrs. Fanny R. Jordan, widow of Rev. E. A. Jordan, and of Mrs. W. D. Malcom, by A. L. Cooper; of Annie E. Brigham, wife of Rev. S. S. Brigham, by C. P. Taplin; of Mrs. Jane Lewis, widow of Rev. Daniel Lewis, by J. A. Dixon; and of George Burnham, a local preacher, by J. Q. Angell.

At the close of this impressive service the following visitors were introduced: W. P. Thirkield of the Freedmen's Aid and Southern Education Society; W. F. Anderson of the Board of Education; A. P. George, field agent of the Sunday School Union; L. H. Elliot, agent of Vermont Bible Society. Drs. Anderson, Thirkield and George made excellent five-minute speeches.

Drafts on Book Concern for \$309 and on Chartered Fund for \$22 were ordered.

Adjourned with benediction by Dr. W. P. Thirkield.

A statistical session was held at 1.30, A. L. Cooper in the chair.

At 2.30 the interests of the Freedmen's Aid and Southern Education Society were well presented by Secretary Thirkield. A. H. Webb led in prayer. J. T. Baxendale presided.

At 7.30 there was a joint anniversary of the Board of Education and the Sunday School Union, J. W. Ilsley presiding. O. E. Newton conducted the devotions. The Methodist choir rendered a beautiful anthem. Dr. W. F. Anderson, secretary of the Board of Education, and Dr. A. P. George, field agent of the Sunday School Union, gave addresses which delighted and instructed the large audience.

THURSDAY

The hour of worship was conducted by W. S. Smithers and M. S. Eddy, the latter giving a Bible-reading on the general topic, "Christ and His Disciples." He emphasized the abiding presence of Christ in the hearts of His followers.

Dr. Joel Eaton, of the Troy Conference, and Dr. A. W. Forbes, of the Church Extension Society, were introduced.

The statistical secretary reported that all but four of the preachers had handed in their statistics.

W. M. Newton, presiding elder of Montpelier District, read his report. There has been some advance in financial and spiritual matters, and a general revival interest. The characters of all preachers on the district were passed and collections reported.

Dr. J. C. Floyd, of the Missionary Society, spoke briefly. In beginning he complimented Vermont on raising men and contributing so many to the middle West who have helped to build up that section. Some of the preachers felt like suggesting that they remember their native State and its Seminary at Montpelier.

Joel O. Sherburne reported St. Johnsbury District. The report was, as usual, breezy and in general encouraging. At its close C. D. Lance presented Elder Sherburne a purse of money in behalf of the preachers of the district. At the Bishop's suggestion the Conference arose and sang a verse, "Blest be the tie that binds our hearts in Christian love." The preachers were passed in character and reported collections.

Dr. A. W. Forbes, of the Church Extension Society, was introduced. He urged the wisdom of abolishing reports on Conference floor of collections on the part of the preachers.

St. Albans District was reported by the presiding elder, C. S. Nutter. There have been several hundred conversions during the year. W. S. Smithers, in behalf of the preachers, presented the retiring elder a silver cup.

Rev. G. H. Grey, representative of the Free Baptists, was introduced and addressed the Conference. Bishop Moore responded appropriately.

T. A. Hildreth, representing the New England Deaconess Association, was introduced and spoke on his work.

L. H. Elliot, of the Vermont Bible Society, also spoke briefly, emphasizing the general work of the American Bible Society.

At 2 p.m. the annual missionary sermon was preached by S. G. Lewis, of Barton Landing. I. S. Yerks presided, and Dr. Floyd, field agent of the Missionary Society, conducted the devotional exercises. The sermon was a strong presentation of the opened doors for evangelistic work in all lands.

At 3 o'clock the claims of the New England Deaconess Association were presented by Theodore Hildreth, secretary of the Association, and Mrs. R. S. Douglass, of Auburndale, Mass. L. O. Sherburne presided.

The Missionary anniversary occupied the whole of the evening. J. A. Dixon presided and S. G. Lewis led in prayer. Dr. J. C. Floyd, field agent of the Missionary Society, gave a very interesting address, emphatically pressing the need of work in the home land and the yet greater demands of the foreign field.

FRIDAY

The morning worship was conducted by Joseph Hamilton and W. C. Newell. The latter read the story of Gethsemane and the Cross, and in a few words urged the supremacy of the Cross in the salvation of the world.

At the opening of the business session the Bishop introduced Dr. Charles Parkhurst, editor of ZION'S HERALD, who was cordially welcomed. His remarks on the success of the HERALD in spite of difficulties

FIGURES DO NOT LIE

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere—Vernal Palmetto (Palmetto Berry Wine). Every reader of ZION'S HERALD can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

to be overcome were applauded heartily. He presented a check for \$100.

J. O. Sherburne temporarily took the chair at the request of the Bishop.

An obituary notice of C. W. Cushing, D. D., a former member of the Conference, was read by the secretary.

Fred Daniels and Carroll D. Lance were graduated in Conference studies and elected to elder's orders. Frederick M. Barnes and Franklin M. Metcalf were also graduated. George E. Denel was continued in studies of third year. C. D. Pierce, F. A. Woodworth, W. E. Newton and F. B. Blodgett were advanced to fourth year.

Dr. Homer Eaton, of the Book Concern, was introduced by the Bishop as a young man far from home. He is a native of Enosburg.

The following were admitted on trial: Irving A. Ranney, M. V. Wright, W. E. Lang, E. A. Legg, and Milo A. Turner.

George W. Stott was continued on trial, and advanced to third year.

F. M. Metcalf was continued on trial, having completed his studies. Charles W. Kiley was also continued on trial.

Dr. E. M. Taylor, field agent of the Missionary Society, addressed the Conference in behalf of the Open Door Commission. He urged attendance upon the great missionary convention to be held in Worcester next May.

Rev. Mr. Davis, pastor of the local Baptist Church, was introduced.

The Bishop announced the transfer of F. E. White from Minnesota Conference.

W. D. Hull, A. H. Sturgess, and George C. McDonald, local preachers, were elected to deacon's orders.

G. O. Howe, H. W. Worthen, W. A. Evans, E. H. Bartlett, H. F. Forrest, A. A. Estabrook, G. L. Story, P. N. Granger, G. F. Partridge, D. C. Thatcher were continued in list of supernumeraries.

A. B. Blake was granted a superannuate relation.

J. P. Chase and W. R. Davenport were made effective.

The case of W. R. Mather was referred to a special committee.

The Bishop addressed the candidates for admission into full membership. The talk was brotherly and sensible. Olaf J. Anderson, Frank M. Baker, Edward E. Wells and Jacob Finger were admitted, and the first two were elected to deacon's orders; E. E. Wells and Jacob Finger being deacons.

There was some discussion over the refusal of one of the candidates to promise to abstain from the use of tobacco, although he stated that he had no intention to use it.

The committee to whom was referred the request of S. C. Johnson for return of credentials reported unfavorably, and the report was accepted.

The report of the committee on Church Literature was read by I. S. Yerks.

At this time the Conference assembled as the Conference Historical Society. A. L. Cooper presided. The former officers were re-elected, with the exception that Prof. E. A. Bishop was made librarian. It was voted to complete the file of the General Minutes.

At 2:30 P. M. the Woman's Foreign Missionary Society held their anniversary. Mrs. S. Donaldson presided. Mrs. C. S. Nutter read the Scriptures and offered prayer. Bishop Moore gave a racy account of the work of the Society in Eastern Asia.

The Church Extension anniversary occupied the evening. Joseph Hamilton presided, and W. R. Davenport led the devotional exercises. Dr. Robert Forbes, one of the secretaries of the Board, delivered a very witty and suggestive address, showing the dependence of all the other benevolent societies upon the work of Church Extension.

SATURDAY

The morning worship was conducted by A. H. Webb. The topic was: "Christ in the Tomb and His Victory."

Rev. E. J. Ranslow was introduced as fraternal representative of the Congregationalist churches of Vermont. He expressed emphatically the opinion that Methodism would be nothing unless it stood for evangelical theology and genuine revivals. Bishop Moore responded in words complimentary to the Congregational Church.

Geo. W. Hunt, J. T. Baxendale, and A. C. Dennett were appointed a committee on Sabbath Observance.

P. A. Smith introduced a resolution providing for better provisions in support of supernumeraries, which was adopted.

The roll of the supernumeraries was called.

Remarks were made by C. W. Morse, S. B. Currier, A. L. Cooper, S. S. Brigham and O. D. Clapp, and a letter was read from N. W. Wilder. The Bishop offered a very feeling prayer for the veterans.

A. C. Willey was announced as transferred to Genesee Conference.

E. A. Legg was advanced to third year under Seminary rule.

An invitation was received to hold the next Conference at Morrisville, which was accepted.

L. O. Sherburne reported for the steward. Total receipts from all sources were \$3419.

A. C. Dennett was granted the privilege of being left without appointment to attend school.

L. O. Sherburne read report of Deaconess Board, which was adopted. The same board was re-elected.

E. W. Sharp read report of Bible Committee, urging support of American Bible Society.

W. C. Newell gave report on Epworth League.

Dr. E. M. Randall, general secretary of the Epworth League, spoke a few words. He urged elections of officers in local chapters during the month of May, and the payment of the annual dues to the general treasurer.

At 11 o'clock the order of the day — the Montpelier Seminary — was taken up. J. A. Dixon read the report on education. J. O. Sherburne spoke hopefully of the outlook of the Seminary. Dr. E. A. Bishop, the principal, addressed the Conference. The school is prospering in every respect, and only needs additional funds to meet demands made by steadily increasing attendance.

W. S. Smithers offered a resolution reaffirming the action of last year, pledging efforts to raise one dollar from each member of the churches in Vermont Conference. This was unanimously adopted.

Geo. C. McDonald was admitted on trial. C. M. Stebbins was appointed Conference evangelist.

G. W. Hunt, W. C. Johnson, M. S. Eddy, P. A. Smith, F. W. Lewis, A. H. Webb and L. O. Sherburne were appointed as triers of appeals.

I. S. Yerks was appointed to preach missionary sermon.

The various boards and standing committees were nominated.

R. F. Lowe and W. M. Newton were elected trustees of Montpelier Seminary.

At 2 P. M. the Woman's Home Missionary Society held its anniversary. Mrs. A. H. Webb presided. Miss Hanson, a deaconess, read the Scriptures, and Mrs. E. O. Thayer led in prayer. Mrs. Irish reported large gains in membership. The treasurer, Miss Alice B. Farnham, reported a total of \$2500 from all sources — a gain of \$485 over last year. Mrs. E. Libby Allen, general field worker, gave the address. This speaker plans to spend several weeks with the churches in Vermont.

At 3:30 a special business session was held. O. M. Boutwell in prayer.

Mrs. R. S. Douglass and Mrs. E. Libby Allen were introduced, and both spoke briefly.

At this point the Conference joined in prayer for Judge Hall, of Groton, reported seriously ill at the hotel.

J. W. Ilsley reported for the Sunday school committee; J. T. Baxendale for Freedmen's Aid; W. E. Allen on the Temperance Cause; O. B. Wells for Tract cause.

J. B. Knapp, F. G. Rainey and F. H. Roberts were granted a supernumerary relation.

It was voted to appoint a commission on Evangelism, and the following were appointed: J. M. Frost, C. D. Lance, A. H. Webb, J. Hamilton, W. S. Smithers, G. W. Hunt, and the presiding elders.

A resolution was adopted recommending the observance of the Fourth of July as temperance day.

C. J. Brown and A. G. Austin were appointed delegates to the National Convention of the Anti-Saloon League, with G. L. Story alternate.

The report of the statistical secretary showed an increase of 47 probationers, but a decrease of 164 full members. There was an increase in benevolent collections of \$4,145.

The treasurer's report was read and adopted. The amount for missions was \$6,517 — a gain of \$88.

A. G. Austin read the report of committee on Church Extension.

J. T. Baxendale gave a report on Sabbath Observance.

It was voted to hold memorial services next year on the first day of session.

The committee on publication of the

Minutes made a report practically leaving the matter to the secretary as heretofore. An edition of 2,000 copies was ordered.

The public educational collection was ordered paid to Montpelier Seminary.

Jesse A. Martin was continued on trial and advanced to studies of third year, with conditions in two subjects.

Fred A. Wells was continued on trial and advanced to second year.

In the evening Bishop Moore gave his lecture, "Chemulpo," at the Opera House, to an audience completely filling the building. The lecture was a masterpiece of description, entertaining, instructive, and thrilling.

SUNDAY

The services were all held in the Opera Hall, seating about 400 people. The service was led by O. M. Boutwell.

Bishop Moore preached a strong sermon on the topic, "The Glory of God."

In the afternoon, after a brief address by Dr. E. M. Randall, urging the truth that all Christians are ambassadors sent from God, the deacons and elders were ordained.

In the evening Dr. Randall held the anniversary of the Epworth League. C. S. Andrews, president of the State League, presided. J. M. Frost led in prayer. Dr. Randall's address was a very helpful plea for better care of the young people and their early conversion to God and employment in His service.

The hall was filled at each service during the day, and everything conspired to make it a blessed Easter Sabbath. The music furnished by the choir was of a high order and well rendered.

MONDAY

At 7:45 A. M. Conference assembled for the closing session. W. R. Davenport led the devotion.

A gavel of olive wood, presented by Hon. M. P. Perley, of Enosburg Falls, was turned over to the Bishop.

W. R. Davenport was appointed State superintendent of the Anti-Saloon League.

I. S. Yerks, M. S. Eddy, and W. C. Newell were elected missionary secretaries for their respective districts.

The secretary was instructed to write a letter to George Burdick, a missionary in Korea.

The following visitors were appointed: Boston University, O. B. Wells; Wesleyan University, W. E. Newton; Wesleyan Association, C. S. Nutter; Drew Theological Seminary, O. E. Aiken; N. E. Deaconess Home and Training School, M. S. Eddy; Montpelier Seminary, T. B. Blodgett and wife, C. D. Lance and wife, E. W. Sharp and wife.

Resolutions of thanks to entertainers of Conference and others who had granted favors, and to the presiding Bishop, were read by A. H. Webb, and adopted. The Bishop replied in brotherly words, very complimentary to Vermont and its people.

C. P. Taplin introduced a resolution against the use of tobacco by preachers, and it was adopted without discussion.

The appointments were then read, and Conference adjourned.

The following are the appointments:

Montpelier District

W. M. NEWTON, Presiding Elder.

P. O. Address, South Royalton.

Acutneyville,	Supplied by F. T. Clark
Atnens and Cambridgeport,	F. L. Metcalf
Barnard and East Barnard,	Fred Daniels
Bellows Falls,	L. O. Sherburne
Bethel,	Supplied by J. W. Miller
Bondville,	To be supplied
Bradford,	O. H. Webb
Braintree,	A. H. Webb
Brookline,	To be supplied
Brownsville,	E. A. Legg
Onesles,	L. N. Moody
Gaysville and Bethel Lymus,	Supplied by J. W. Miller
Hancock and Granville,	Supplied by W. E. Douglass
Hartland,	F. M. Miller
Jacksonville,	To be supplied
Landgrove,	Supplied by F. A. Woodworth
Ludlow,	W. E. Allen
Mechanicsville and Cuttingsville,	M. H. Smith
Montpelier,	W. B. Dukeshire
Northfield and Gouldsville,	E. W. Sharp
Perkinsville and Amsden,	Supplied by W. F. Hill
Pittsfield and Stockbridge,	G. A. Stott
Proctorville,	R. C. T. McKenzie
Putney,	Supplied by I. C. Charlton
Quechee,	To be supplied
Randolph and Bethel Gilead,	X. M. Fowler
Randolph Centre,	F. M. Baker
Rochester,	W. E. Douglass
South Londonderry,	J. H. Bennett
South Reading,	Supplied by M. F. Hill

South Royalton and S. Tunbridge, E. E. Wells
Springfield, E. O. Thayer
Thetford Centre and No. Thetford, F. A. Wells
Union Village, W. E. Long
Wardsboro, Supplied by W. D. Hall
West Berlin, Supplied by J. N. Seaver
West Fairlee and Copperfield, H. E. Howard
Weston, F. A. Woodworth
White River Junction, I. S. Yorks
Wilder and Lewiston, Supplied by L. J. Morse
Williamsville and East Dover, Supplied by J. C. Hazelton
Wilmington, To be supplied
Windsor, F. T. Clark
Woodstock, J. Hamilton
C. M. Charlton, Chaplain U. S. Navy; member
of Putney quarterly conference.
G. M. Burdick, Missionary in Korea.
W. O. Allen, left without appointment to
attend school; member of Springfield quarterly conference.

St. Albans District

G. W. HUNT, Presiding Elder.

P. O. Address, St. Albans.

Alburgh, Supplied by O. E. Newton
Bakersfield, Jacob Finger
Binghamville, Supplied by A. H. Sturges
Cambridge and North Cambridge, J. S. Allen
Colchester, To be supplied
East Elmore, To be supplied
Eden, To be supplied
Elmore, Supplied by M. V. Wright
Enosburg Falls, Fred E. White
Essex and Essex Junction, C. S. Hubert
Fairfax, G. W. Burke
Franklin, O. B. Wells
Georgia and North Fairfax, A. G. Austin
Grand Isle and South Hero, W. T. Miller
Highgate, C. P. Taplin
Hyde Park, O. M. Boutwell
Isle La Motte, E. L. M. Barnes
Johnson and Waterville, C. D. Pierce
Middlesex, To be supplied
Milton and Miltonboro, J. T. Baxendale
Montgomery and So. Richford, J. W. Illsley
Moretown and Duxbury, W. N. Roberts
Morrisville, F. A. Smith
North Fairfield, Supplied by W. E. Newton
North Hero, To be supplied
Richford, S. H. Smith
St. Albans, C. S. Nutter
St. Albans Bay, Supplied by A. W. Ford
Sheldon, S. Donaldson
Stowe, Supplied by J. Q. Angell
Swanton, M. S. Eddy
Underhill and Jericho, Supplied by O. L. Barnard
Waitsfield and Fayston, F. M. Barnes
Waterbury, W. S. Smithers
Waterbury Centre, Supplied by G. W. Douglass
West Berkshire, E. and So. Franklin, G. A. Emery
West Enosburg, W. E. Newton
Westford, Supplied by A. H. Sturges
Wolcott, To be supplied
Worcester, Supplied by G. E. Smith
A. C. Dennett, left without appointment to
attend school; member of St. Albans Bay quarterly conference.
C. M. Stebbins, Conference evangelist; member
of Wolcott quarterly conference.
G. E. Denel, left without appointment to attend
school.
A. H. Baker, missionary in India.

St. Johnsbury District

F. W. LEWIS, Presiding Elder.
P. O. Address, St. Johnsbury.

Albany, A. Gregory
Barre, K. F. Lowe
Barton, W. C. Johnson
Barton Landing, S. G. Lewis
Bloomfield, Supplied by G. B. Nye
Catoctin, C. J. Brown
Canaan, W. H. Atkinson
Concord, A. B. Eurigton
Coventry, Supplied by M. A. Turner
Craftsbury, R. J. Chrysostom
Danville and West Danville, C. G. Gorze
Derby, O. M. Aiken
East Burke and East Haven, Geo. W. Manning
Evansville and Brownington Centre, Geo. C. McDonald
Glover, Supplied by A. W. Hewitt
Greensboro and Stannard, Supplied by J. A. Ross
Groton, A. J. Hough
Guildhall, Supplied by F. W. Buck
Hardwick, J. A. Dixon
Holland and Morgan, F. B. Blodgett
Irasburg, Geo. H. Wright
Island Pond, C. D. Lance
Lowell, Supplied by J. H. Wallace
Lunenburg and East Concord, C. W. Kelley
Lyndon, Wm. Shaw
Lyndonville, Supplied by Wm. Shaw
Marshallfield, Supplied by C. J. Brown
Newbury and West Newbury, Supplied by E. R. Currier
Newport, W. C. Newell
Newport Centre and Troy, Supplied by M. H. Ryan
North Danville, To be supplied
Peacham, Supplied by P. N. Granger
Plainfield, I. P. Quase
St. Johnsbury, J. M. Frost
St. Johnsbury Centre and East Lyndon, O. J. Anderson
South Albany, Supplied by A. Gregory
Sneffield, Geo. C. McDougall
Walls River and Topsham, Supplied by John Leach
Walden and South Walden, J. A. Martin
West Burke, C. C. Whidden
Westfield and Troy, I. A. Ranney

Westville, Supplied by A. J. Hough
Williamstown, F. E. Currier
Woodbury, To be supplied
W. P. Davenport, Field Secretary Vermont
Anti-Saloon League; member of Barre quarterly conference.

W. F. M. S.

The second quarterly meeting of the New England Branch of the Woman's Foreign Missionary Society was held at First Church, Waltham, Wednesday, April 12. An executive board meeting preceded the regular exercises. Mrs. C. H. Hanaford led the devotional exercises at 10:30, after which Mr. John Legg, the president, called the gathering to order, and the minutes of previous meetings were read. The usual committees for the day were appointed. Mrs. Jesse Wagner and Mrs. Irene C. Durrell were made the committee on resolutions; Miss Butler and Miss Northup on introductions; Mrs. Maria T. Shute and Miss Mary P. Hawley on periodicals.

Miss Holt, the corresponding secretary, presented her quarterly report. Some of the items were that Miss Grace Stephens, at Madras, reports her work extending, thirty having been baptized since the year began; Miss Hemingway, *en voyage*, that she is very glad to go back to her work; prospects at Pekin were never brighter; the plans for the Sleeper Davis Hospital are nearly completed; the new training school at Cha'ng Li will, it is thought, be named after Mrs. C. E. Thompson, recently deceased; Miss Mabel Hartford is coming home in July; the word from Japan is that the war takes all their time — the Japanese fight like tigers, but they are the most humane of all people to the conquered.

Miss Ada L. Cushman, assistant corresponding secretary, reported from the special work that most of the scholarships are taken.

Mrs. Clementina Butler gave very encouraging reports from the home field. Miss Bertha E. Kneeland, from Montevideo, has been itinerating in Maine. One new auxiliary is reported from the Maine Conference. Mrs. Durrell has been doing great work in New Hampshire. The auxiliaries of St. Paul's Church, Lowell, and St. Paul's Church, Lynn, each report great accessions to membership. Miss Danforth has been very successful in her work in the New York Conference. A preparatory meeting to the day of prayer was announced at Tremont St. Church, Thursday, April 20, at 2 P. M. Miss Freeman, of Everett, has taken a scholarship in memory of her aunt, who died last year. Interesting letters have been received from Miss Chisholm and Miss Mudge, which are available for use in auxiliary meetings.

The meeting was stirred by the report of Mrs. Williston, the treasurer: Receipts for the quarter, \$13,714.80; expenditures, \$11,127.10. The receipts for the first six months of this year are \$4,000 more than for the same period last year. This statement was followed by the singing of the doxology.

Mrs. L. F. Harrison led the noontide hour of prayer. Miss Rosa Dean, of Waltham, sang a solo, "The Plains of Peace;" Miss Mary Simister spoke of "Our Responsibility;" Miss Juliette Smith reported from the Itinerary committee that one month's receipts in money from Miss Danforth's work were \$745.54, gains in auxiliary members 178, and that Miss L. L. Dodge had been in the field, her itinerary being successful.

A plea for the birthday missionary movement was made by Miss Hodgkins, the importance of each auxiliary having members in it being emphasized. The receipt of many artistic programs from auxiliaries, some of home manufacture, hand-painted, was announced by Mrs. Mary Warren Ayars.

Rev. L. W. Staples led the afternoon devotions, after which Miss Louise Manning Hodgkins, in a fifteen-minute address, gave "A Glimpse of the World Now." Points were: The witness of the century — one hundred years ago, no foreign missionary, today over 100,000; \$18,000,000 sent annually to the foreign field; the baptism of the two first Tibetans, and the entrance into Tibet; the Bible now translated into 300 languages and dialects; God changing the pace of the world in our day as the meaning of the present war; the enthusiastic receptions to Bishop and Mrs. Bashford in China; a girl's Christian college in Madrid, the door opened by an American woman.

Miss Clara Cushman read the report of Mrs.

Packard, secretary of young woman's work. A clarion "Call from India" was sounded by Mrs. William Butler, her address being one of the great events of the meeting. She referred to the recent burning of a woman in a "cattle" in that country, and pleaded the call which the Bible and humanity sound for every one.

Mrs. G. F. Durgin reported the children's work; and an address by Miss Clara Collier, of Cheniu, on "Our Most Distant Station," four months' travel from Boston, it being just half-way round the world, closed the meeting. She thought it took more courage to stay at home and raise the money than to go to the field, for there one could see the results.

MARY LAWRENCE MANN, Rec. Sec.

Editorial

Continued from page 520

gifted novelist who will make righteousness fascinating, there is a splendid future.

The late Mr. Ford, the proprietor of the *Youth's Companion*, was a patriot in the broader and better sense, having always the good of his fellowmen at heart. It was fitting, therefore, that the corner stone of the new Ford Building, which is to be the home of the Baptist Social Union, should be laid on Patriots' Day. The new structure will be the noble monument of a noble man, and will prove the means of assisting thousands in the struggle of life, which is by no means getting easier for the masses as time goes on.

The German Kaiser insists that his chauffeurs, both on and off duty, shall respect the total abstinence pledge. The other chauffeurs in Berlin may now be expected to follow suit and refrain from adding their wits with wine and beer. It is an excellent thing when rulers exert their influence against intemperance in their subjects. If the Kaiser would but banish the wine cup from the many dinners he gives, he would deserve commendation as a moral reformer of the best type.

There is a streak of common-sense, the real unadulterated article, in Andrew Carnegie, as is evinced by his blunt comment, the other day, on some implied criticism of the match his niece made with a riding-master, to the effect that he would prefer that his niece should make a real love match with a sober, moral man than to marry a "worthless duke." Not all dukes are worthless by any means, but the kind that come hunting for American fortunes, offered in the hand of an American bride, are not very admirable. Not all noblemen by any means are noble men.

If the "battle" of Concord were to be fought today, the war correspondents would not give it a line in the morning papers, for so many shots have been fired part way round the world since then, and modern engagements have become so huge, that the skirmish of a few Yankee farmers would go unnoticed. Rev. S. M. Crothers, of Cambridge, speaking on Patriots' Day, remarked that the one thing that strikes us in visiting the historic spots of Lexington and Concord is that "everything was little in the past. The battle of Lexington was no battle at all, and Concord was no battle field. There was no plan of campaign, just a running fight along the country road. The men who fought in the Revolution simply made a small beginning. The big battles are being fought — and are still to be fought." It is a duty to cherish the past, and to revere the heroes, but it is also well to remember that history, so far as we have anything to do with it, is in the present tense, with a vista toward the future, and that the biggest battles for God and truth are still to be fought.

Dr. Carroll in South America

DR. H. K. CARROLL, first assistant corresponding secretary of the Missionary Society, reached New York, Wednesday morning, April 19, by the steamer "Byron" direct from Rio Janeiro, thus completing a four months' trip to South America. In response to a request, Dr. Carroll made the following statement concerning the work of the Methodist Episcopal Church in the republics of the southern continent:

"In my tour of nearly four months I have visited the Isthmus of Panama and studied conditions along the line of the Canal, with the view to the establishment of missions in the new Republic; spent some days in Lima and Callao, attending the first annual meeting of the North Andes Mission and inspecting our work in Peru; attended the first meeting of the Andes Annual Conference at Coquimbo, Chile, and visited other points in that republic, including Iquique, Antofagasta, Serena, Valparaiso, Santiago, Concepcion, Temuco and Victoria, and inspected our church and school properties. My tour of the west coast completed, I crossed the Andes, starting from Santiago, and visited Mendoza, Mercedes, Buenos Ayres, La Plata, Lomas, and Rosario in Argentina, and Montevideo in Uruguay, where the South America Conference met in annual session, March 22. Leaving New York, December 28, 1904, the tour occupied nearly four months, or more exactly 112 days, of which fifty-two were spent at sea. In all I traveled about 15,000 miles. The ocean part of the trip was almost ideal, nearly free from storms and high winds, and my journeys on land were marred by no accidents or disagreeable occurrences. I was not ill a day or an hour.

"Bishop and Mrs. Neely and their niece, in whose company I traveled to Montevideo, were in perfect health, with the exception of a few days' illness of Mrs. Neely at Coquimbo. They remained at Buenos Ayres, where they hoped to secure a house and settle themselves on returning thither from Montevideo immediately after the close of the South America Conference.

"As to Panama, I have no question that it is true missionary ground, which Methodism has a peculiar call to cultivate. The future of the isthmus must be changed by the Canal—how much, no one can predict. The fact that it is an American enterprise not only insures its suc-

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cess, but makes the presence of large numbers of our fellow countrymen along the lines of the Canal a moral certainty. It is, moreover, the halfway point between the United States and our South American fields, and we must occupy it whether we would or no.

"I have had a good opportunity to learn much about the resources and political conditions of the sections of South America I have visited, about the moral, spiritual and social state of the people, and about the need and progress of missionary work among them. The result is, in brief, a profound conviction that this part of the New World is entitled to much more consideration for what it is and what it may become than it has yet received. Its varieties of climate, immense mountain ranges, tremendous coast line and river system, the richness of its soil, the possibilities of its mineral resources, are to me clear indications that the development of its products, its industries, its commerce—in a word, of a prodigious wealth—only awaits intelligence, energy, and capital. These requisites are being supplied from Europe and the United States, mostly from Europe, and the beginning of a great transformation may already be seen, more particularly in Argentina, Brazil, and Chile.

"Two things are associated with South America in the popular mind of North America—revolutions and earthquakes. The former have been more constant and destructive than the latter. While I was on the continent one revolution began and ended, and another, better organized and more persistent, was brought to a close; but a single, slight seismic shock at Valparaiso was the extent of the subterranean trouble. The political world, however, is becoming more secure and stable; revolutionists rarely succeed now, and are becoming sadly discouraged. There is a constant expansion of liberty, and therefore less cause for insurrections.

"The grip of the Roman Catholic Church on the throat of liberty is being weakened. It may be said to be well-nigh broken in Chile, Argentina, and Uruguay, and the strong foreign influence in those countries will not suffer it to be strengthened. The church is still wedded to the state everywhere; but the area in which it is allowed to suppress other forms of religion is becoming very small. Evangelical Christianity presents a pure, free, and fruitful Gospel beside which the corrupt system of Rome appears in awful contrast. It is not unusual to hear men who were baptized in its faith say that it is the curse of the Latin race.

"Methodism has as yet made little progress in Ecuador and Peru, where it is at present best known as an educational and Bible agency. The evangelistic arm is to be strengthened and made dominant. In the southern half of the continent we have more opportunities than we

can improve for the giving of the Gospel to the people. They are ready for it, and the evidences of its power over the lives of men make it everywhere respected. Our greatest need is an increased native ministry and more churches. We have converts who make good exhorters and develop into local preachers. We need better facilities for training them for the itinerancy, particularly on the West Coast. Bishop Neely, with great practical wisdom, has taken steps to organize classes for this purpose at Lima, Iquique, Valparaiso and Concepcion. Suitable church buildings, as an evidence that we are in communities, not as an experiment or as a traveling show, but as a permanent institution, would be splendid investments, both financial and spiritual. Our congregations in Concepcion, Victoria, and other places, have outgrown their accommodations, and are suffering simply for room to grow.

"In Argentina and Uruguay we have some fine properties. Anything more inspiring than the congregation gathered in the basement of the new Central Church building in Montevideo during the annual session of the South America Conference, I can hardly imagine. The edifice, crowning a hill in the centre of the city, only a block and a half away from the Jesuit Church and monastery, and a block from the ground on which the national Congressional building is to be erected, is a landmark. Its solid, buttressed brick walls rise to a height of more than sixty-five feet. The basement, which was completed for the opening of the Conference, contains 720 seats, and on the first night of the Conference, when it was opened, no fewer than 800 people were gathered in it. It is called McCabe Hall, in honor of the beloved Bishop, whose most generous assistance made the magnificent enterprise a possibility. Its walls resounded with our hymns in Spanish, sung with spirit and fire, and with the amens and applause of the Methodist host. The press gave good accounts of the Conference sessions and evening meetings, and the influence of Methodism in the capital of Uruguay will be immeasurably increased.

"Bishop Neely has been most cordially welcomed everywhere. He spares himself no trouble or pains to get a thorough knowledge of the situation and needs of our work, and with great practical wisdom deals firmly and energetically with it. His administration on the field cannot fail to place our work in South America on a much more effective basis.

"In a word, what I have seen and heard and learned in my inspection of our Missions in South America, convinces me that we should contrive in some way greatly to increase the means available for their prosecution. No other form of Protestantism has our opportunity or seems so well adapted to meet the needs of the situation; and no other field in the western hemisphere promises more encouraging returns."

EAST MAINE CONFERENCE

Reported by REV. C. A. PLUMER.

THE East Maine Conference assembled for its 58th session in the First Methodist Episcopal Church, Bangor, Maine, April 19, 1906. Methodism was introduced into Bangor in the last quarter of the eighteenth century. The first class of eleven members was formed in the early part of the nineteenth century. Previously the members had been connected with a class in Hampden. The first meeting-house was built in 1827-'28, costing \$4,500. The present First Church was dedicated, Dec. 12, 1837. It was then known as "Brick Chapel." The Conference has been entertained previously four times by First Church, and three times by Grace Church, which was organized in 1847.

TUESDAY

The Itinerants' Institute held its meetings for the examination of the undergraduates.

In the evening Bishop Fowler lectured in City Hall for the benefit of the new church in Brewer; subject, "Abraham Lincoln."

WEDNESDAY

At 9 A. M. Bishop Goodsell called the Conference to order. Hymns 798 and 608 were sung, and prayer was offered by the Bishop, who read a part of the 40th chapter of Isaiah.

The roll was called, and 70 answered to the call.

The deaths of S. M. Small and L. L. Hanscom were announced.

A. L. Nutter was elected secretary, I. H. Lidstone assistant secretary, and W. A. Luce, recording secretary.

O. G. Barnard, W. C. Baker, T. W. Hunter, and J. P. Simonton were elected statistical secretaries.

John Tinling was elected treasurer, and C. H. Raupach assistant treasurer.

The committees nominated in 1904 were elected.

Dr. E. M. Taylor was introduced and called attention to the missionary work of the church.

Dr. Charles Parkhurst, editor of ZION'S HERALD, was introduced and represented the paper and the work of the Wesleyan Association, and presented a check for \$100 for the support of the superannuated preachers.

On motion of H. B. Haskell a committee on resolutions was ordered.

The 13th Question, "Was the Character of Each Preacher Examined?" was called. The characters of D. B. Dow, presiding elder of Bangor District, F. L. Hayward of Bucksport District, and T. F. Jones of Rockland District, were passed, and that of each effective elder in the Conference.

The transfer of B. F. Simon from the New England Southern Conference was announced.

Notices were given, and Conference adjourned with the doxology, and benediction by the Bishop.

At 2 P. M. a semi centennial address was given by G. G. Winslow, who entered the Conference in 1855. The 91st Psalm was

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read by Rev. J. P. Simonton, and prayer was offered by Rev. I. P. Roberts, of the Wisconsin Conference, who entered the ministry the same year as the speaker.

This service was followed by the anniversary of the Woman's Home Missionary Society, Mrs. M. L. Allen giving an instructive address.

At 4 o'clock Dr. W. F. Anderson addressed the Itinerants' Institute, his subject being, "The God-sent Man."

In the evening the Epworth League rally was held, with address by Dr. E. M. Randall.

THURSDAY

The Conference met at 8:30 A. M. The devotional service was led by Bishop Goodsell, who called the Conference to attend to business at 9 o'clock.

The journal was read and approved.

The requests of all who desire a change of relation were referred to the committee on Conference Relations.

The 23d Question: "Who are the Superannuated Preachers?" was called, and S. H. Beale, E. M. Fowler, L. D. Wardwell, E. A. Glidden, J. N. Marsh, J. A. Morelen, T. R. Pentecost, J. R. Baker, J. D. Payson, J. W. Day and J. H. Barker were continued in this honored relation. Charles Rogers asked, and was granted, a superannuated relation.

The Conference was invited to hold its session in 1906 at Eastport, Houlton and Vinalhaven. The invitation from Vinalhaven was accepted. A vote of thanks was given to the other places for their invitation.

The 9th Question was called: "What Members are in Studies of Fourth Year?" C. L. Hatch, J. N. Atwood, T. W. Hunter, Joseph Jackson.

The 5th Question, "Who have been Continuued on Trial?" was taken up. C. F. Beebe, J. F. Alvey, C. S. Otto, W. A. Hanscom, J. O. Rutter.

Dr. C. W. Rishell was introduced and represented Boston School of Theology.

The 10th Question, "What Members have Completed the Conference Course of Study?" was called. C. H. Bryant, Charlotte Garland, Albert Hartt, F. V. Stanley, L. L. Harris, J. B. Aldrich.

Rev. D. P. Lothrop, delegate from the Free Baptist Association, was introduced and presented the greetings of his church. At the request of the Conference Bishop Goodsell replied to these Christian greetings.

Dr. C. M. Melden was introduced and spoke of the work of Freedmen's Aid and Southern Education Society.

Dr. E. M. Randall, general secretary of the Epworth League, was introduced and addressed the Conference.

Notices were given, and Conference adjourned with the doxology and benediction.

In the afternoon the Deaconess anniversary was addressed by Miss Josephine S. Fisk. The Ministers' Wives' Association was held in the Free Baptist Church. The annual meeting of the Preachers' Aid Society was held for the election of officers and other business. The Itinerants' Institute was addressed by Prof. C. W. Rishell of Boston University, his subject being, "The Religious Life of the Child."

The Freedmen's Aid and Southern Education Society held its anniversary in the evening, with address by Dr. C. M. Melden.

FRIDAY

Conference met at 8:30, Bishop Goodsell leading the devotional service, which was followed by the sacrament of the Lord's Supper.

The 7th Question, "Who have been Admitted into Full Membership?" was called. The class was invited to the altar, addressed by the Bishop, and satisfactorily answered the disciplinary questions; and Harry Lee, James W. Price, Stephen H. Bowles, Charles W. Wallace, James M. Tranmer, were admitted. Oscar S. Smith was continued, to be left without appointment to attend school.

The 4th Question, "Who have been Received on Trial?" was taken up, and Stephen A. Prince and Jason F. Thurston were properly recommended and received. H. L. Williams was granted a location at his own request.

Dr. W. F. Anderson, secretary of the Board of Education, was introduced, and presented the work of the Board.

Drafts were ordered for \$35 for Confer-

ence claimants, and \$72 for domestic missions.

Notices were given, and Conference adjourned with the doxology and benediction by Dr. Anderson.

At 2 P. M. Rev. S. H. Beale, who joined the Providence (now New England Southern) Conference in 1841, and who was ninety years old the third day of the present month, delivered a historical address, calling attention to what God had wrought in his own personal experience, in the realm of literature, of discovery, and in and by the Methodist Episcopal Church.

At 3 o'clock Miss B. E. Kneeland of South America addressed the Woman's Foreign Missionary Society.

At 4, the Itinerants' Institute enjoyed another feast in the address of Dr. W. F. Anderson, his subject being, "Our Problem."

In the evening Dr. Anderson spoke upon Education.

SATURDAY

Conference met at 8:30, and Bishop Goodsell led the devotional service.

At 9 the journal was read and approved.

A vacancy in the board of trustees was reported, and A. E. Morris was elected to fill said vacancy.

The committee on education was requested to nominate three persons to be trustees of East Maine Conference Seminary.

H. W. Norton was elected a member of the board of stewards.

G. G. Winslow asked and received a superannuated relation.

The stewards reported, which report was adopted.

The 22d Question was called: "Who are the Supernumerary Preachers?" C. B. Morse, H. E. Stetson, I. H. W. Wharif, E. V. Allen, W. W. Ogier, D. H. Sawyer and F. W. Towle.

H. L. Williams, T. S. Ross, and H. G. Hoisington were given a location at their own request.

The triers of appeals, Conference Deaconess Board, members of Deaconess Association, Board of Church Extension, Board of Examiners, Board of Church Location, were nominated, and the nominations were confirmed.

Rev. G. B. Merritt, of the Free Baptist Association, was introduced and addressed the Conference.

Took up the order of the day — an executive session.

The Conference adjourned with the benediction to meet at 1:30 P. M.

The Conference met as per adjournment. Prayer was offered by H. W. Norton.

The committees on Benevolent Claims, Church Literature, Sabbath Observance, Temperance, Epworth League, Freedmen's Aid and Southern Education Society, Education, work of board of Church Extension and Church Insurance, work of American Bible Society, presented their reports, which were adopted.

Dr. H. W. Hurlbert, of the Congregational Church, was introduced and extended the Christian greetings of his body.

Mr. Theodore A. Hildreth, secretary of the Deaconess Association, was introduced, and called attention to the work of the Home and Hospital.

The treasurer and statistical secretary reported, and their reports were accepted. The treasurer reported the receipts for benevolent causes to be \$7,372.

On motion of C. A. Plumer the presiding elders were requested to apportion \$1,500 to the charges to be raised for Conference Claimants.

Adjourned with the doxology and benediction.

In the evening Conference met as per ad-

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journment for the Missionary anniversary, W. W. Ogier presiding.

After singing by the choir, prayer was offered, and addresses given by Mr. T. A. Hildreth of the Deaconess Association, and Dr. J. C. Floyd, field agent of the Missionary Society.

SUNDAY

Sunday opened with overhanging clouds, which soon rolled away before the rising sun.

At 9 the love-feast was opened with singing and prayer, J. W. Day, leader — a spiritual feast.

At 10:30 Bishop Goodsell preached from Col. 1: 27: "Christ within you, the hope of glory" — a sermon worthy of the man and the occasion, which is sufficient to be said.

In the afternoon the memorial service was held. The memoirs of L. L. Hanscom and S. M. Small were read, after which the candidates for deacon's and elder's orders were ordained in a manner to leave an abiding influence with the candidates, the Conference, and the vast audience.

The anniversary of the Church Extension Society was held in the evening, with address by Dr. Robert Forbes.

MONDAY

The Conference met as per adjournment, Bishop Goodsell presiding.

After singing, the Conference was led in prayer by Bishop Goodsell.

Dr. Forbes, of the Church Extension Board, was introduced.

The committees on Resolutions and Missions reported, and the reports were adopted.

The journal of the morning session was read and approved.

The appointments were then read, and Conference separated to the work assigned. The following are the appointments:

Bangor District

D. B. Dow, Presiding Elder.
P. O. Address, Old Town, Me.

Alton and Argyle, To be supplied
Ainsworth and Sebec, J. W. Price

BANGOR:

First Church, B. F. Simon
Grace Church, Thomas Fessenden
Brownville and Henderson, J. O. Rutter
Caribou, A. E. Luce
Carmel and Levant, To be supplied
Corona and Stetson, O. A. Purdy
Danforth, D. P. Phelan
Dexter, B. G. Seaboyer
Dover, H. W. Norton
East Corinth Circuit, Supplied by J. W. Norris
Easton, C. E. Jones
Forest City and Lambert Lake, Supplied by C. L. Hatch
Fort Fairfield, C. H. Kaupach
Greenville Junction, A. D. Moore
Guilford, I. H. Lidstone
Hodgdon, J. T. Moore
Hotlton, G. E. Edgett
Howland and Montague, Sup. by W. E. Green
Kingman and Prentiss, Sup. by E. S. Burrill
Limestone, Supplied by Wallace Cutter
Lincoln, To be supplied
Linneus, Supplied by J. T. Moore
Mapleton, Supplied by G. L. Pressy
Mars Hill, J. L. Pinkerton
Mattawamkeag, E. S. Burrill
Montello and Littleton, B. W. Russell
Newport, M. S. Hill
Old Town, A. L. Nutter
Orono and Stillwater, H. B. Haskell
Patten, M. F. Bridgman
Presque Isle, Albert Hartt
Ripley, Supplied by G. B. Seaboyer
Sangerville, Supplied by I. H. Lidstone
Sherman, To be supplied
Smyrna Mills, J. F. Alvey
Vassalboro, C. L. Hatch
Washburn, Supplied by I. G. Cheney
Oscar S. Smith, left without appointment to attend one of our schools.

Bucksport District

F. L. HAYWARD, Presiding Elder.
P. O. Address, Orono, Me.

Alexander, Supplied by D. H. Sawyer
Bar Harbor, S. L. Hanscom
Beaufort, J. W. Hatch
Brewer, G. M. Bailey
Brooksville, A. B. Carter
Bucksport, T. W. Hunter
Bucksport Centre and East Bucksport, Supplied by J. W. Tripp

CALAIS:

First Church, John Tinling
Knight Memorial, Norman La Mars
Castine, Fred Palladino
Columbia Falls Circuit, W. A. Luce

Cutler,	Supplied by W. A. Smith
East Machias Circuit,	E. A. Carter
Eastport,	H. G. McGlaughlin
Eddington,	Supplied by G. M. Bailey
Edmunds and Marion,	J. F. Thurston
Ellsworth,	J. P. Simonton
Franklin,	C. E. Petersen
Hampden,	C. Garland
Harrington,	M. S. Preble
Lubec,	S. M. Bowles
Machias,	J. Jackson
Morrill and Knox,	Supplied by W. Vaughan
Millbridge,	Supplied by I. G. Cheney
Nealey's Corner,	Supplied by C. Garland
Northport,	Supplied by G. Winslow
Oriand and West Penobscot,	Sup. by E. F. Smith
Orrington,	F. V. Stanley
Orrington Centre and South Orrington,	
Pembroke,	W. A. McGraw
Penobscot,	N. R. Pearson
Prospect Harbor and Gouldsboro,	C. H. Bryant
Searsport,	To be supplied
South Robbinson and Perry,	C. W. Wallace
Southwest Harbor,	Harry Lee
Stonington and South Deer Isle,	J. B. Aldrich
Sullivan,	Supplied by B. D. Hanscom
Surry and East Bluehill,	O. G. Barnard
Swan's Island,	Supplied by J. D. McGraw
West Tremont Circuit,	To be supplied
Winterport,	Supplied by D. M. Angel
	Harry Hill
D. H. Tribou, Chaplain U. S. Navy; member of Ellsworth quarterly conference.	
S. A. Bender, President East Maine Conference Seminary; member of Bucksport quarterly conference.	

Rockland District

T. F. JONES, Presiding Elder.
P. O. Address, Thomaston, Me.

Athens Circuit,	L. G. March
Boothbay Harbor,	J. H. Gray
Bremen Circuit,	J. N. Atwood
Camden,	E. H. Boynton
Chins,	To be supplied
Clinton and Benton,	J. W. Price, 2d
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Damariscotta and Damariscotta Mills,	D. H. Jonhnett
Dixmont,	To be supplied
Dresden,	W. A. Hanscom
East Boothbay,	A. J. Lockhart
East Pittston Circuit,	L. L. Harris
Friendship and South Waldoboro,	C. F. Butterfield
Georgetown and Arrowsic,	W. H. Powlesland
Harmony,	Supplied by W. L. Sizer
Hartland and St. Albans,	W. C. Baker
North and East Vassalboro,	R. A. Colpiton
North Palermo and Montville,	To be supplied
North Waldoboro and Orr's Corner,	North Waldoboro and Orr's Corner,
Pemsquid and New Harbor,	Supplied by H. W. Collins
Pittsfield Circuit,	F. W. Brooks
Randolph and Chelsea,	G. H. Hamilton
Rockland,	C. W. Lowell
Rockport and Lincolnville Beach,	Robert N. Sutcliffe
Round Pond and Bristol,	E. S. Gahan
Searsmont,	J. F. Beebe
Sheepscot,	B. O. Young
South Thomaston and Spruce Head,	
Southport,	To be supplied
Thomaston,	Supplied by A. P. Thompson
Union,	A. E. Morris
Unity and Troy,	J. M. Tranmer
Vinal Haven,	Supplied by C. W. Ross
Waldoboro and Winslow's Mills,	A. H. Hanscom
Washington,	J. E. Lombard
Windsor,	Supplied by J. M. Tranmer
Wiscasset and Westport,	To be supplied
Woolwich,	H. L. Holt
	S. A. Prince
C. A. Plumer, Chaplain in Maine State Prison; member of Thomaston quarterly conference.	

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W. H. M. S., MAINE CONFERENCE.—The address of the new secretary of supplies is Mrs. A. T. Craig, Westbrook, Me. The address of Mrs. G. C. Howard is changed from Strong, Me., to Livermore Falls, Me. (secretary of Augusta District). The address of the Conference secretary, Mrs. Anna Onstott, is changed from Skowhegan, Me., to Old Orchard, Me. (Mrs.) ANNA ONSTOTT.

DEACONESS BABY F.O.D.—A comfortable and healthful home for orphan or homeless infants will be opened by deaconesses in the near future. The manager will be an experienced diplomaed nurse, with special fitness for the care of children. Children up to the age of

three years will be admitted, the very poor free, and others at the rates which their friends are able to pay. Address for information, Nellie O. Randle, 4949 Indiana Ave., Chicago, Ill.

We solicit the thought of the charitable to this most Christlike enterprise. A Home of this kind is most urgently called for. Contributions of money, children's clothes, and furniture are needed.

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W. F. M. S.—The Fitchburg District, W. F. M. S., will hold an all day convention on May 3. Sessions at 10:30 a. m. and 2 p. m. at Chestnut Street Church, Gardner. Clara M. Cushman will be the afternoon speaker; subject, "Korea." Lunch at the church.

SOPHIA W. DUNN, Dist. Sec.

CONFERENCE TEMPERANCE SOCIETY.—Meeting of the Conference Temperance Society at the close of the Preachers' Meeting next Monday, May 1, in Wesleyan Hall.

C. H. HANAFORD, Sec.

Marriages

FARRAR—McGREGOR.—At People's Temple parsonage, Boston, April 12, by Rev. Charles A. Crane. Edward B. Farrar and Bessie McGregor, both of Boston.

WARE—BALLEAU.—At People's Temple parsonage, Boston, April 12, by Rev. Charles A. Crane, Charles G. Ware and Cora E. Ballou, both of Boston.

DILL—WENTWORTH.—In Dover, Me., April 18, by Rev. H. W. Norton. Samuel Elton Dill, Jr., of Foxcroft, Me., and Anna Isabella Wentworth, of Dover, Maine.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

WANTED.—For frontier fields in North Dakota Conference, two young men, unmarried. Splendid opportunity for hard work. The support will be very limited. The need is very great. Send recommendations, and address

REV. J. G. MOORE,
Presiding Elder Minot District,
Minot, North Dakota.

DEACONESS AID SOCIETY.—The May meeting will be held on Tuesday, May 2, at 2 o'clock, in the Committee Room, 38 Bromfield Street. Further plans will be made for the sale, to be held Nov. 7, 8, 9, 10, in Paul Revere Hall, Mechanics Building.

ADELAIDE SLACK, Sec.

SUPPLY.—Dr. A. B. Kendig, 155 Main Street, Southbridge, Mass., can be had as a supply for July and August, and the latter part of June. Early application desirable.

Intending purchasers of china and glassware will find the newer shapes and designs, as well as the old standard patterns, at the old store of Jones, McDuffee & Stratton, whose seven floors present an exhibit interesting to lovers of the ceramic art.

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(Rev.) G. M. CURL, P. E.,
12 South State St., Concord, N. H.

The Conferences

Continued from page 535

ton is a very interesting part of the Union charge.

T. F. J.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Last Monday addresses were made by the newly elected presiding elders, Rev. John Galbraith, Ph. D., of Boston District, and Rev. Charles F. Rice, D. D., of Cambridge District. Other speakers were Rev. Dr. Joel M. Leonard, of Lynn District, Dr. E. M. Taylor, of the Missionary Society, and N. W. Dennett, president of the Gideon Association. The election of officers for the en-

suing term resulted as follows: President, Rev. Dr. J. D. Pickles; vice-president, Rev. Dr. A. P. Sharp; secretary and treasurer, Rev. B. F. Kingsley. Effort is being made to secure Rev. John Urquhart, D. D., of Glasgow, Scotland, distinguished for his writings on Christian evidences, and now in this country, to speak next Monday.

Boston District

Boston, Bromfield St.—The new pastor, Rev. Dr. W. T. Perrin, preached an excellent Easter sermon on Sunday morning, Dr. J. W. Lindsey, who listened, pronouncing it "one of the best that he ever heard."

Webster.—At the March communion 18 were received on probation, 4 from probation into full membership, and 1 by letter. A gracious revival in February was felt in every department of the church. The pastor, Rev. H. H. Paine, was assisted by Evangelist Cozens. The fourth quarterly conference was an "open meeting," and had a full list of reports, showing a healthy condition of the departments, with gains in some. The W. F. M. S. doubled its membership, and gave the largest amount of money in its history. Mrs. Paine, the pastor's wife, has the Junior League, where the missionary interests have been made prominent. The treasurer reported all bills paid and money in hand to close the year without a deficit. The pastor reported one thousand calls made during the year. The Sunday-school superintendent, Mr. Cyrus Spaulding, reported good conditions, much interest, and a balance in the treasury. The death of Mrs. Spaulding is a great loss to this church. "Her memory is as ointment poured forth." The pastor returns for the third year by the unanimous request of the quarterly conference.

Oxford is in the midst of a great revival. Nearly one hundred have been at the altar for prayers. The Congregational and Methodist churches have united, and the pastors, Rev. C. H. Carpenter and Rev. L. A. Messier, have been assisted by Rev. Wm. J. Cozens, evangelist. Mr. Cozens is a safe, faithful, and successful worker.

Cambridge District

Somerville, First Church.—A deeply impressive service was held on Good Friday evening. President Huntington of Boston University delivered an appropriate and helpful address, and assisted the pastor, Rev. Dr. Geo. Steene, in the administration of the Lord's Supper. Special music was rendered by the choir. G. F. D.

Springfield District

Echoes from the Conference.—Clear and resonant the first Conference news strikes against the Berkshires, and the rebounding echo sounds all over Springfield District and hastens back to the seaboard. Nine of our brethren, not including supplies, have been captured by the other districts. We are a busy family here on the Springfield District, and we cannot stop long to mourn our loss. Brothers beloved have gone out from our family and we who are left go about our work with a lump in our throat. Dr. R'ce has mounted the "long horse," and we are glad, though we sorrow that he had to leave his loved home city. Eight brethren come to us from districts below. Welcome, thrice welcome, brothers from the sea! Come and make one of us.

Syracuse, Trinity.—Rev. Charles F. Rice, D. D., presiding elder of Cambridge District, occupied the pulpit of Trinity the Sunday following Conference, Rev. E. M. Antrim being temporarily ill.

Springfield, Asbury.—Rev. H. L. Wriston is delighting the Methodists in and about Springfield field with his timely illustrated lectures on "The Grand Canyon of Colorado" and "Japan."

Easthampton.—Rev. W. L. Shattuck, the pastor, returns for the sixth year. The Easthampton News gives more than a column to the work of the pastor and his church. The five years have been successful to a very extraordinary degree. Mr. Shattuck found a church membership of 140 and a Sunday-school of 80, five years ago. He has added 101 to the church, and the Sunday-school has doubled in the same time. The work in the Junior League, the Senior League, the Boys' Club, and the men's organization has been well balanced, and the church advances symmetrically all the time. The severe illness of Mr. Shattuck in the closing weeks of last year was unfortunate, for it

absolutely prevented him from finishing his year's work as he had carefully planned. There is great rejoicing throughout the town over his return.

Holyoke Highlands.—Rev. F. M. Estes preached a powerful sermon on Sunday of Passion Week on "Jesus Crucified between Two Thieves." The thieves in application were business and pleasure.

Shelburne Falls.—Rev. H. S. Dow, one of our noble probationers, after serving us for five years, has taken a long flight, and will minister to the good people of Topsfield. On his return from Conference his people gave him and his wife a grand farewell reception. We extend congratulations to distant Topsfield. You have a grand man. We are ready to take him back any time, and will give a bonus.

Florence.—Florence loses and gains a good minister. Rev. H. G. Buckingham leaves the district with the best wishes. We know he will succeed in Westboro and Southville. He has the success habit. An inspiring farewell reception was given him and his family after Conference. Rev. James Sutherland, having won success in Orange for the past six years, takes up the work. The people receive him with joy. Everything opens well at Florence.

Westfield.—We open the year in sadness. Two of our members have died. Mr. George W. Houghton passed to his reward during Conference Sunday, and Catherine E. Van Deusen, long past her fourscore years, fell asleep Thursday following. The pastor has attended three funerals since Conference. Union services during Holy Week were largely attended. The speakers have been as follows: Monday evening, Bishop Winton of the Episcopal diocese; Tuesday, Rev. E. M. Antrim, of Trinity Methodist Episcopal Church, Springfield; Wednesday, Rev. W. H. Butler, Edwards Congregational Church, Northampton; Friday, Rev. Newton M. Hall, North Congregational Church, Springfield. On Thursday evening services were held in all of the churches.

Orange.—The home paper contains a long account of the farewell reception given to Rev. James Sutherland, who has completed six years of successful work in this enterprising town. A very neat folder containing the program of the reception has been received. This farewell reception was a fitting climax to the long pastorate. It reflected credit upon the church, and was a suitable close of Mr. Sutherland's work. With great credit pastor and family leave Orange, but they rejoice in the prospect that Florence affords. Rev. George A. Cooke follows Mr. Sutherland. He will find everything in perfect order.

Mundale.—The work of the year closed with all bills paid in full. The church has been painted, and other improvements amount to \$155. The people of this charge rejoice in the reappointment of Rev. W. T. Hale.

Granville.—A year of prosperity has been closed. There is no deficit. The people are full of new cheer. Mr. Hale received a hearty welcome on Sunday.

The press of the Connecticut Valley is most cordial in its greetings to the new Methodist pastors who have begun work in their new fields. We might fill several columns taken from these papers, but we forbear. We shall note receptions, etc., in due time.

C. E. DAVIS.

The menace of the ramshackle or ill-inspected freight-car has been illustrated anew by the startling experience, the other day, of Hon. A. D. White, former Ambassador to Germany, while on his way by rail from New Haven to New York. When the Pullman in which he was seated passed a freight train near Rye, going in the opposite direction, Mr. White was severely cut by glass from a broken window. The silk hat which he wore was cut across as if by a knife, less than an inch from his head. Train-men came to the conclusion that a car door on the passing freight train had caused the trouble, which nearly resulted in the death of one or two passengers. To note the number of ill-secured or patched-up freight car doors on the different railroads, liable at any time to "go adrift," does not tend to impress one with the safety of American railroad practice.

OBITUARIES

How fares it with thee now? 'Tis but a day
Since in these earthly ways thou too didst
tread.
Now, sudden, thou hast gone so far away
We cannot reach thee. Whither art thou fled?

Hast thou forgotten all thou here didst love?
The flowers of spring, the thrush's mellow
song?
Is there no tender, yearning thought above
For those whose lives were bound with thine
so long?

What kindred souls have found thee, gentle
one?
On whom dost thou thy wealth of love be-
stow?
Canst thou forget the life so lately dons,
The friends who held thee in their hearts
below?

O art thou so enriched with thy new life,
And is thy larger freedom then so dear,
Thou hast, escaping all our bootless strife,
Risen far above earth's joy and hope and
fear?

O strange, deep mystery! sudden from our
sight
Thou passest like a shadow — all in vain
Our questionings and our grief; for us the
night,
For thee the day where suns unsetting shine.

— LUELLA CLARK, in "April Days."

McNORTON. — Hugh McNorton was born in Wolfeboro, N. H., Jan. 5, 1822, and died in Centre Conway, N. H., Feb. 16, 1905, aged a little over 83 years.

His father was a physician and a native of Scotland, and the son inherited not a few of the sturdy characteristics of his ancestors. In the family were three children, of whom Hugh was the youngest. As both parents died before he was two years of age, the family was separated, and this boy was placed in the care of a farmer, Dudley Chamberlain, with whom he remained until sixteen years of age. He went to Boston as a young man, and was for a time engaged in the trucking business. While there he married Miss Irenia Horne, of Wolfeboro. Soon afterward they moved to Conway, N. H. Three children were born to them, two of whom died in youth, and the other after attaining womanhood. For a second wife he married Ann Buswell, by whom he had one child, which did not live to grow up. He was married a third time to Mrs. Hannah Adjutant, who preceded him on the journey to the better land by five years. As far as he knew at the time of his death Mr. McNorton had not a single living blood relative.

During the Civil War Mr. McNorton enlisted in Company E, 18th New Hampshire Volunteers, as a private, but was afterward promoted to corporal. He was often selected for special duty because he took pains to perform the tasks committed to him according to military rules. This, a comrade says, made him very popular with the officers of the regiment. He was in the siege of Petersburg, and was in the first division to enter that city. After the surrender of the Southern army he did guard duty in Washington for several weeks, and was there taken sick and invalided home.

He was converted during a sweeping revival under the pastorate of Rev. Silas F. Strout at Centre Conway in 1870, and united with the Methodist Episcopal Church in that place. He ever remained a faithful member of the church and was active in its behalf, being for many years its treasurer and member of the board of trustees. In character he was of sterling integrity. He was a man of very few words, but

those were always spoken to the point and perfectly reliable. He was for many years postmaster, deputy sheriff, and justice of the peace.

For several years he had been in failing health, and was confined to his bed for about three months with an ailment that brought with it aggravated sufferings. He bore them all most patiently, for his outlook was toward the future, and his hope was bright. He was tenderly cared for by the family with whom he dwelt. The end came quietly.

Funeral services were held in the church which he was largely instrumental in erecting, being conducted by the pastor, Rev. Thomas P. Baker. A good man has gone to his reward.

T. P. B.

Fox. — In Marlow, N. H., on the night of Saturday, Feb. 25, 1905, at 11:30, of pneumonia, occurred the death of Mrs. Catherine (Fiske) Fox, in her 65th year, leaving here to mourn their loss her devoted husband, Hon. Perley E. Fox, and one sister, Mrs. Dr. Perkins, besides nephews and nieces.

To say that Mrs. Fox will be missed, goes but a little way toward expressing the feeling of desolation that fell upon the hearts of the townspeople when on Sunday morning, a few hours later, it became known that she had gone. It was a heart-breaking hour in the church when the people gathered for the morning service, many not knowing of her death until

correspondent for a near city paper for twenty-seven years, with hardly a break in all that time. The last budget she wrote out and sent in five days before she died.

It was a heart-broken, sorrowful company that assembled in the church that day of the funeral, Feb. 28, when for the last time the beloved form of Mrs. Fox appeared where she had been seen so many years in active, loving service, but then in the embrace of death. The attendance was large, though the day was wintry. The flowers were many and very beautiful. The services were concluded at the grave beside that of the only child, a son, who died in early childhood. Another faithful, loving hand is beckoning us; another dear form awaits our coming into the final inheritance of those who have washed their robes and made them white in the blood of the Lamb.

FRANCIS O. TYLER.

Slocum. — Sunday, Feb. 12, 1905, at Providence, R. I., Mrs. Mary Sherman Corey-Slocum, wife of Alexis M. Slocum, entered into rest.

Weakened in health for some years past, Mrs. Slocum was unable to rally from an attack of bronchial pneumonia, and after a week of constant struggle with disease, clear in mind and confident in expectation, she passed quietly away.

Born in Newport, R. I., in 1837, uniting with the First Methodist Episcopal Church of that city during the pastorate of Rev. Frederick Upham in 1855, Mrs. Slocum has given to the Methodist Episcopal Church many years of faithful and earnest service. Naturally retiring in disposition, her work was of that quiet, effective nature which a trained mind — as a young woman she was a teacher in the public schools — and a consecrated talent could give.

In 1855 she was married to Alexis M. Slocum, a charter member of the Thames St. Church, Newport, and from that time she took a large part in making a home which has been a bulwark of Methodism in every locality into which it has entered, and which is precious to the memory of many of the younger members of the Conference.

In Wakefield, whither Mr. and Mrs. Slocum went in 1890, a Methodist Episcopal Church was soon organized, and ever after this home was a rendezvous of the East Greenwich students, who came thither to preach their first sermons.

The last years were spent in Providence, and though she was too feeble to attend the services of public worship, the pastor found at her home a hearty welcome and a cheering interest in all the work of the church. Her last few days on earth were spent in the conscious presence of the Most High, her manner and words showing not a fear for the future, but a glad anticipation of the joys that were to be hers.

The funeral services were conducted by Rev. Albert E. Legg, pastor of St. Paul's Methodist Episcopal Church of that city, at the home of her husband on Eddy St. Interment was at Wakefield, R. I., the service being under the direction of Rev. William E. Keith.

A saddened but Christ-cheered husband, a faithful daughter who with her husband and two children made up the home circle, together with a wide circle of friends, mourn the departure of this good woman; but for them beam brightly the stars of hope.

ALBERT E. LEGG.

Church Organs

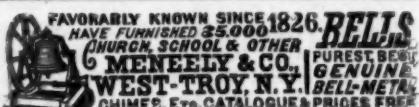
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ZION'S HERALD

Weymouth.—Mrs. Charity Weymouth was born in Hartford, Vt., Aug. 3, 1821, and died in Merrimac, Mass., Dec. 20, 1904.

In 1849 she was married to Rev. Warren Weymouth, of Merrimac. She was one of the best known residents of the town, and being a natural nurse she was often called to minister unto the sick. She became a member of the Methodist Episcopal Church in Merrimacport when it was organized in 1875, and remained in that church until the time of her death. She was in her usual health until a few days previous to her death, but during the latter part of the week before, she suffered an ill turn and took her bed Saturday.

She leaves, beside her husband, four children: Ex-Congressman Geo. W. Weymouth, of Fairhaven, Mass.; Mrs. C. O. Barbeau, of Boston; Chas. W. Weymouth, of Guilford, Vt.; and Wilbur S. Weymouth, of Drytown, Cal. Her death was the first break in the family circle.

The funeral was held at the family home on Church St., Dec. 22, and was strictly private. Revs. James W. Flagg and Silas L. Morse officiated. The interment was in the Church St. cemetery.

A. M. S.

Foster.—Mrs. Sarah Foster, formerly of Leicester, Mass., died in Buxton, Me., Feb. 9, 1905, aged 84 years, 4 months.

Mrs. Foster had been a member of the Methodist Episcopal Church and a reader of ZION'S HERALD for many years. Until two years ago she lived in Rochdale, and as often as her health and the weather permitted she attended services in the school-house at Greenville. Her love for the Master was continually revealed by her loving, sympathetic spirit, her kind acts, and her worshipful and reverent attendance upon the means of grace. For the last two years she made her home with her only son in Buxton, Me. There, also, she was a benediction to all about her. As there was no Methodist Church there, she worshiped with the Baptists.

For years it had been Mrs. Foster's custom to kneel and pray each morning before leaving her room. Her health was so poor, Feb. 8 and 9, that her son's wife was obliged to assist her in dressing. In the forenoon of the latter date she retired to her room and knelt to pray. While thus engaged her soul went to receive its rich reward. Each day of her life this mother in Israel turned to the Word of God for strength and comfort. The copy of the New Testament and Psalms out of which she read had the corners of the leaves turned down at the 12th chapter of Luke and the 90th and 103d Psalms.

Rev. Charles B. Lamb, of Goodwin's Mills, officiated at the funeral, and read, out of the copy of God's Word that had become so precious to this saintly mother, her favorite selections. He spoke words of comfort, and closed his remarks by reading the poem entitled, "The Two Gates," by S. Conant. Appropriate music was rendered by a mixed quartet.

H. W. HOOK.

Delano.—Mrs. Elizabeth Delano was born, Oct. 4, 1830, and died at her home in Friendship, Maine, Dec. 29, 1904.

Mrs. Delano was twice married—the first time to Capt. B. B. Davis. To them was born one daughter, Mrs. A. B. Cook, of Friendship. After a happy wedded life of nearly eight years, Capt. Davis died in Matanzas, Cuba. Capt. James W. Delano was her second husband, and they lived beautifully together for nearly forty years, when death entered the home and claimed the second companion.

Mrs. Delano was a life-long member of the Methodist Episcopal Church, having been baptized by the late Rev. S. S. Cummings during his pastorate at Friendship in 1842. She constantly read and loved ZION'S HERALD, which is continued in the home of the bereaved. The writer, speaking for her pastor, may well say that no preacher ever made a pastoral call upon this elect lady except she left the touch of a holy life upon him. A woman of great faith, of strong purpose, and of true kindness, she leaves a large circle of friends here for the company of those who stand upon the farther shore.

Mrs. A. B. Cook (Ella Davis), an only child, remains to mourn the loss of a dear one whose gain is greater. The funeral services occurred

Sunday noon, Jan. 1, 1905, conducted by her pastor, the writer.

C. F. BUTTERFIELD.

Fifield.—Mr. Wesley was correct in saying, "Our people die well." Mrs. Eliza Hatch Fifield, of Bangor, Me., passed away, Aug. 5, 1904, at the residence of her sister, Mrs. H. C. Heath, 65 Fourth St., Bangor, after a long and patient waiting, at the ripe age of 80 years.

Mrs. Fifield was born in the old historic town of Castine in 1824, and departed this life in the full assurance of faith. Her last words were, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." She was the widow of Mr. S. B. Fifield, who died in Bangor, 1886, after a long and honorable business career. Both Mr. and Mrs. Fifield were for many years closely identified with all the interests of Union St. Church, and after his decease Mrs. Fifield removed to Castine, the place of her birth, and cared for her aunt, Mrs. Parker, till death separated them. Then, when failing health came, she made her home with Mrs. Heath, of Bangor.

She was a woman of judicial temperament, whose judgment was sought by those who knew her best, and in all her church relations she was prompt and true. Every benevolent cause received her hearty support, and her loyalty to Christ was proved beyond doubt by her daily life. Mrs. Fifield's richest legacy to her large circle of friends is the fragrance of her memory—a life unsullied by the world, a heart full of love for God and humanity, a character well rounded and replete with all the virtues which make for righteousness.

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Conference Notes

THE sessions of our patronizing Conferences were characterized by an excellent spirit. The evangelistic note was especially accentuated by Bishops and preachers. The fellowship was sweet, gracious and inspiring.

Our presiding Bishops adjusted themselves ably and wisely to the varied problems, and were graciously sympathetic, brotherly and helpful. Of Bishop Fowler's presidency we have previously spoken. Bishop Hamilton greatly delighted the New England Southern Conference, and was characteristically brotherly and serviceable. Bishop Goodsell at the New Hampshire and Maine Conferences was much enjoyed. Seldom have we been more deeply touched than when he left the platform and went down to Dr. D. C. Babcock, and, putting his arms about him, expressed his sympathy at the great grief which had come to him in the loss of his daughter. The whole Conference was in tears. Bishop Moore won at sight the hearts of the Vermont ministers. He shared as a brother in their peculiar burdens and the stress of their condition and situation. He said to the editor: "This is mission ground as much as I have ever seen on our frontier. These ministers should be helped out by the parent Missionary Society."

Rev. C. M. Melden, D. D., pastor of Mathewson Street Church, Providence, was summoned by Secretary Thirkield to go to Bangor and deliver the address before the Freedmen's Aid Society. He complied, making a splendid impression.

Mr. Herbert A. Thayer represented the New England Depository at the New England Southern and the Vermont Conferences, receiving a hearty welcome from the ministers.

Field Agent J. C. Floyd ably represented the Missionary Society, supported by his welcome colleague, Dr. E. M. Taylor.

It was our privilege to go to the session of the East Maine Conference at Bangor, and return, on the steamer, "City of Rockland," of the Eastern Steamship Co. We left Boston, Monday, the 18th, and it was the "Rockland's" first trip after its mishap of last summer, when it went on the rocks in the dense fog near the city of Rockland, Me. The steamer has been put in fine repair, and is richly refitted with carpets, furniture, new silver, bedding, table linen, and, in fact, everything. It affords a trip of luxury, comfort, and

rest. Let those who are going to Maine remember the splendid steamer of the Eastern Steamship Co.

The dates and places of the sessions of the New England Conferences are not fixed for the convenience of those who are obliged to attend all of them. To be present in one week at three separate Conferences (as was necessary for the editor), held at such widely divergent points as New London, Conn., Gardiner, Me., and Claremont, N. H., and the next week to attend the sessions of two, one held at Bangor, Me., and the other at Enosburg Falls, Vt., imposes a physical burden of travel not easily met and endured. The publisher was not able to return to the office at all during more than two weeks. The editor was not only obliged to visit each Conference, but had to hasten back to the office to attend to his mail and provide copy for the paper. Mr. C. R. Magee, of the Depository, was able to visit only four of the six Conferences.

The singing at the Conferences is one of the most attractive features. The first Conference the writer ever attended was the Vermont, held at Danville. We thought then—and the feeling was renewed last week at Enosburg Falls—that we never heard ministers sing as they do at the Vermont Conference. They already sing with anticipative rapture, "the new song of Moses and the Lamb."

Secretary Thirkield speaks to our Conferences from the vantage-ground of long and familiar acquaintance with our ministers and people. Then it is remembered that he is connected in his family relations with a name which stands for all that is bravest and best in loyalty to the black man. These facts give him the right of way always among us.

Dr. Homer Eaton, of the Book Concern, New York, was gladly heard at the Vermont Conference, not only because he had somewhat of interest and importance to say (as he always does when he speaks), but because he, too, is a son of Vermont, proud of his nativity and of the traditions and spirit of the Green Mountain State.

Secretary Randall did excellent work for the Epworth League in New England. He is a strong, practical and fearless man, bent upon rendering the best possible service to the League. He recognizes that the young people's movement is now in the crux of its history—that the era of novelty and enthusiasm has passed, and that the Epworth League must now demonstrate its right to support by its usefulness and the service which it renders to the church.

Two New Presiding Elders



St. Albans District

REV. GEORGE W. HUNT, St. Albans District, Vermont Cont., was born in Orange, N. J., of Methodist parentage. He was converted at twelve years of age under the ministry of Rev. J. M. Freedman, D. D., late associate editor of our Sunday-school publications. Educated in the public schools, he learned the hatter's trade, and became a manufacturer, but under the call of the church and the constraint of the Holy Spirit, he relinquished his business, and, being licensed to preach, took work in the New England Southern Conference in 1872. He soon took rank as a successful minister, and held for years leading appointments in that Conference. Six years ago he was transferred to the Vermont Conference and stationed at St. Johnsbury. He has been three years at Enosburg Falls, making an excellent record with this important church. He possesses unusual qualities of leadership and the ability to bring things to pass.



St. Johnsbury District

REV. FRANK W. LEWIS, St. Johnsbury District, Vermont Cont., is to the manner born, his father having been a Methodist minister in the same Conference, a flame of fire whose warm, loving heart and constraining spirit we who knew him still tenderly and gratefully remember. The son began his work in the Conference in 1879, and has made a steady advance until he has come to be a representative and much-loved member of the body. He was a delegate to the last General Conference, and has been the secretary of his own Conference for years. In middle life, deeply religious, a good executive, and one with his brethren, he is well fitted for the important position to which Bishop Moore appointed him.